

Southern Folklore Quarterly

A publication devoted to the historical and descriptive study of
folklore and to the discussion of folk material
as a living tradition

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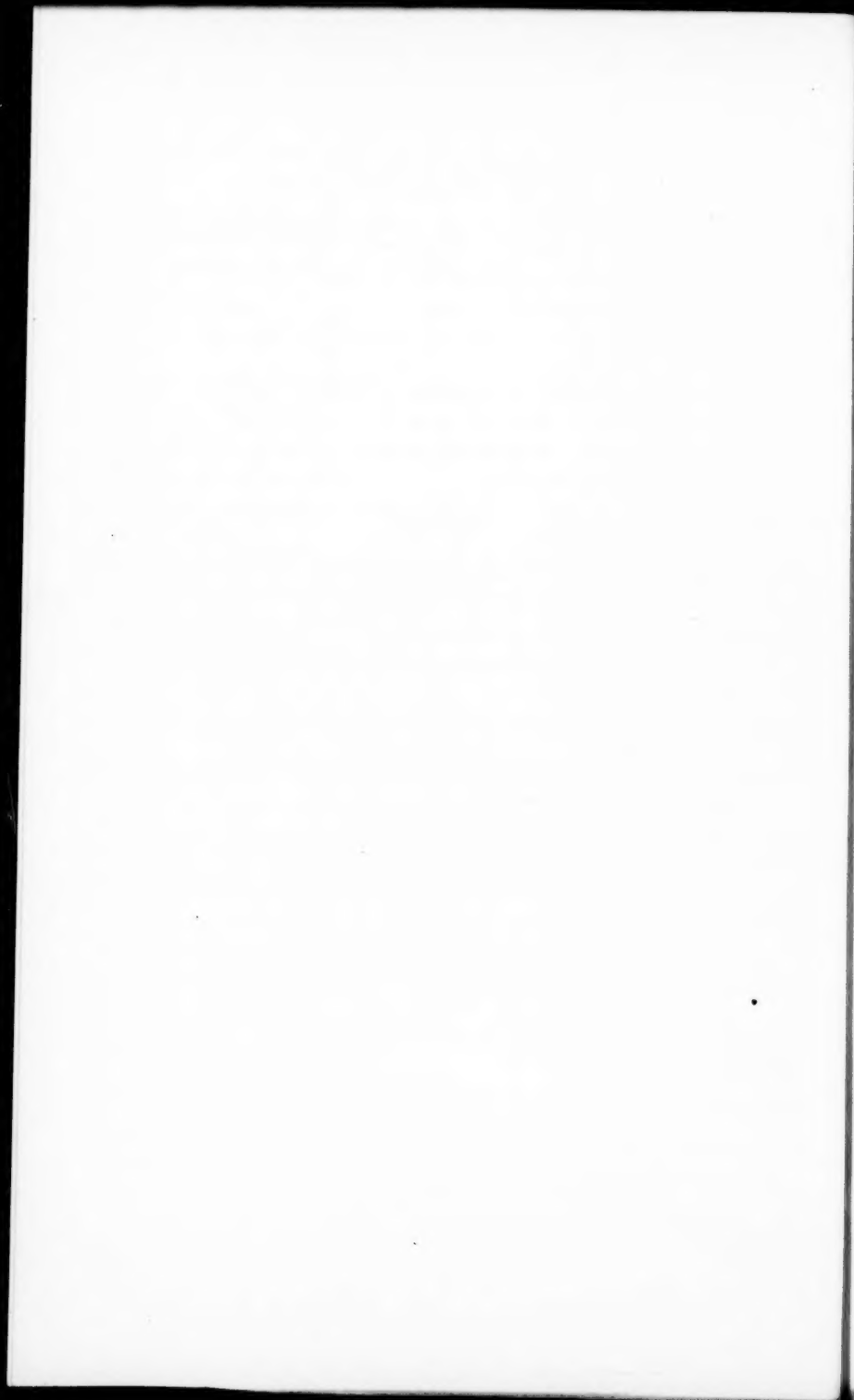
THE SOUTHEASTERN FOLKLORE SOCIETY

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Southern Folklore Quarterly

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FOLKLORE BIBLIOGRAPHY FOR 1946

by

R. S. Boggs

Folklore scholars in the New World seem to be getting more support from both public and private funds than they did before or during the war, and they are traveling more freely now, both to collect material and to visit their colleagues in other countries. Santo S. Faré, member of Folklore Americas in Buenos Aires and president of the Argentine folklore association, gave a lecture on El centenario del folklore, Aug. 16, 1946, in the Instituto popular de conferencias at La prensa. Antonio R. Barceló of Buenos Aires has been named professor of Argentine folkdance and folklore in the National institute of physical education. Maks E. Portugal, member of the Sociedad de estudios de historia in La Paz, Bolivia, lectured on Folklore in Bolivia over Radio Aspiazu, April 25, 1946, giving special emphasis to folklore in the schools. Luiz Heitor Côrrea de Azevedo, member of Folklore Americas in Rio de Janeiro, spent the first two months of 1946 collecting folklore, especially folkmusic, in Rio Grande do Sul, Brasil. He made 269 recordings on 117 twelve inch disks, and took many photographs to illustrate his recordings. In Porto Alegre he recorded two complete macumbas, or negro fetish ceremonies, each lasting more than three hours. At the end of the year he plans another trip, into northern Brasil. With his folklore class in the Escola nacional de música and Centro de pesquisas folclóricas he is transcribing his recordings, cataloging them and preparing some for translation. Of special interest will be the map of Brasil showing areas of folkmusic. In honor of the centenary of the word "folklore," he made a Portuguese translation of Thoms' original article, which was published in the newspapers of Brasil on Aug. 22. Marialice Moura Pessoa, of Rio de Janeiro, who has been studying anthropology on a scholarship at the University of Pennsylvania for the past two years, hopes to complete her work for the doctorate at Columbia university in the school year 1946-1947. During Sept.

1946 she did research at Chapel Hill, North Carolina, in the private library of R. S. Boggs on her thesis, which is to be a study of the Flood myth among the Indians of the Americas. Announced in Jan. 1946 for the summer school of the University of Chile is a course by Oreste Plath on Aspects of Chilean folklore, on folklore bibliography, museums, organizations, maps, calendar, street cries, festivals, myths, riddles, tales, nicknames, beliefs, games and other types. Edna Garrido, eminent Dominican folklorist, whose fine collection of Dominican versions of Spanish ballads appeared in 1946 and chiefly through whose efforts the Dominican folklore society was founded, went to the U. S. A. in July 1946 on a scholarship for a year's folklore study at the University of North Carolina. Vicente T. Mendoza, Mexican member of Folklore Americas, invited as visiting professor to the University of New Mexico, Nov. 1945 to Feb. 1946, was asked to extend his stay until June. In classes, public lectures and research he contributed greatly to the interest of Mexican-New Mexican folksongs and ballads and their backgrounds. Also during his stay he accomplished much in the study and classification of materials in the archive of New Mexican folkmusic. He and his wife attended the Folklore institute at Indiana university, July to Aug. 1946, and then went to the University of North Carolina, where they continued research on the Delgadina ballad, classification of folkmusic, Santa Barbara prayer, elves, and women folklorists of the Americas, in the private library of R. S. Boggs. Activities of Henrietta Yurchenco are described in the *Boletín indigenista* (Mexico, D. F.) 1946, VI, 8-11. Copies of her recordings of folkmusic of the Cora, Huichol, Seri, Guatemala and Tzotzil and Tzeltal regions are now at the Library of Congress in Washington, D. C., and Secretariat of education in Mexico, D. F. She now plans to continue her work in the Tarahumara and Yaqui regions of Chihuahua and Sonora, Mexico. She gave a series of lectures on her material in Mexico City in the summer of 1946. The *Instituto indigenista interamericano* contemplates publication of a report on her various field trips in 1945 and 1946, with considerable illustrative material. J. M. B. Farfán, member of Folklore Americas in Lima, commissioned by the Ethnological commission of Peru, collected about a hundred Quechua dialect texts in Ayacucho, Huancavelica, Junín, Huánuco, Lima, Ancash and Cajamarca. He made special dialect studies in Sicaya and Tupe (Haqaru dialect), and other regions of Yauyos. Folklore materials were also collected. He is preparing his Quechua dialect texts with Spanish translations. In

March 1946 he was made head of the Linguistic section of the Museum of culture. The Smithsonian institution and the Viking fund of the U. S. A. and the National museum of Peru cooperated in support of his field work. R. Olivares Figueroa lectured on the History and folklore of the Venezuelan Carnival, Dec. 18, 1945, in the Central university of Venezuela. In a series of popular lectures in the Academia nacional de música Alcedo in Lima, July 13, 1945, Helen Weiss gave one on U. S. folkmusic, its European background, evolution and diverse developments in songs of cowboys, sailors, negroes, etc. Two folklorists of the U. S. A. known especially for their collections of folk ballads and songs of the southeastern mountain region recently died: John Harrington Cox on Nov. 21, 1945, and John Mellinger Henry on Jan. 31, 1946. Wayland D. Hand, of the University of California at Los Angeles, has been awarded a Library of Congress fellowship to complete his collection of miners' songs in Butte, Montana, U. S. A., where he has also been commissioned by the Folklore of Ireland society to record songs of a Gaelic singer. Stith Thompson, member of Folklore Americas at Indiana university, was awarded an honorary degree of doctor of letters by the University of North Carolina at its sesquicentennial convocation on April 13, 1946, in recognition of his work in folklore. Richard M. Dorson of Michigan state college received one of the ten grants-in-aid for studies in the history of American civilization, made under the auspices of the Library of Congress from the Rockefeller foundation, with which he will study Folktales and legends of the old Northwest, March 15 to Sept. 15, 1946. Hector Haight Lee, director of the Utah humanities research foundation, passed his final Ph.D. oral exam Sept. 24, 1946, at the University of New Mexico, before a committee headed by T. M. Pearce, at which time he presented as his thesis *The three Nephites; the substance and significance of the legend in folklore*. Introduced in the U. S. A. in 1830 by the Book of Mormon, these three disciples, granted everlasting life by Jesus, appeared in legendary accounts most frequently between 1875 and 1900. 150 versions were collected in Utah, and reveal a wide diversity of motives, which are analyzed and evaluated as they appear in this growth so near to our own day that it can be observed rather closely and with considerable accuracy of detail. Louis C. Jones, professor of English in the New York state college for teachers and editor of the New York folklore quarterly, has been awarded a Guggenheim fellowship and will spend the year of July 1946 to July 1947 in Frederiksted, St. Croix, Virgin Islands. There he will

prepare a study of folklore of the supernatural in the New York area, utilizing his rich archive of witchcraft, ghostlore, devil tales, shedim stories, evil eye lore, etc., including many examples, many of which are doubtless current all over the U. S. A. Jones has issued in mimeograph a classification of the Folklore archives of the New York state college for teachers (1945 revision), with instructions on how to collect material. Herbert Halpert, of New York, received a Rockefeller foundation postwar fellowship in the humanities to prepare studies of New Jersey folktales and A singing family of the Catskills. R. S. Boggs, returned from his year's visiting professorship of folklore in the National university of Mexico to his permanent position in the University of North Carolina, U. S. A., lectured before the Philological club there on the Legend of the Virgin of Guadalupe in Mexico, May 14, 1946. May 18, 1946, he lectured on Mexican lacquer before the Texas folklore society in Austin. Francis Lee Utley, of Ohio state university, received a Guggenheim fellowship to study apocryphal flood stories internationally. Samuel P. Bayard, of Pennsylvania state college, received the 1946 Chicago folklore prize for his study of Johnny Collins variants of the Lady Alice ballad. Austin E. and Alta S. Fife, beginning at Royalton and Sharon, Vermont, U. S. A., where Joseph Smith was born, followed the Mormon trail through New York, Pennsylvania, Ohio, Illinois and Missouri to Utah, collecting misc. Mormon data, much of folklore interest. Fife has gone to Los Angeles, California, to become professor of modern languages in Occidental college. The Utah humanities research foundation at the University of Utah in Salt Lake City offers \$250. scholarships for work in the culture (including folklore) of Utah and related areas. One was granted to Austin E. Fife to collect Utah periodicals, manuscripts and oral tradition. The catalog of the Faculté des lettres et école normale supérieure of the Université Laval of Quebec, Canada, for the school year 1946-1947 (p. 41-44) lists courses by Luc Lacourcière on the history of the French language, including some consideration of Canadian French folkspeech, and on Canadian folklore in general, including classification, regions and history of folklore studies in Canada, and research in folksong, and by Marius Barbeau on Canadian ballad and folksong.

Between a half dozen and a dozen new folklore periodicals and organizations have appeared during the year, a few minor changes in those already in existence have been made, and very few have ceased to exist, but the net gain has been considerable. In October 1945, vol. I, no. 1, of *Edoth* ("Communities"), a quarterly for folk-

lore and ethnology, organ of the Palestine institute of folklore and ethnology, appeared in Jerusalem (34 David street), under the able editorship of Raphael Patai and Joseph J. Rivlin. Articles are in Hebrew, with English summaries. This new periodical, covering one of the greatest and most diverse sectors of folklore, is a most welcome addition to our field, for Jewish folklore is ancient, has exerted its influence in many parts of the world, and often preserves archaic forms adopted from other cultures. In a resolution of Sept. 15, 1945, the Consejo nacional de educación in Buenos Aires created a Comisión de folklore y nativismo, including J. T. Wilkes (in charge of the section of music, song and dance), I. Moya (riddles, proverbs, children's games and library director), J. A. Carrizo (folkpoetry), and B. E. Vidal de Battini (folkspeech, narrative, belief and custom). It will seek collaboration of schoolteachers and collect, classify and select Argentine folklore suitable for diffusion in primary schools as well as for study. The Asociación folklórica argentina of Buenos Aires published a Boletín from Nov. 1938 to June 1942, and remained without an organ until 1945, in which year appeared a new organ, called *Anales de la Asociación folklórica argentina*, to be published annually. The first no. of *Chasqui*, revista folklórica ilustrada, auspiciada por la Asociación de artistas folklóricos argentinos, appeared in Buenos Aires (Patagones 878) in July 1945. An introductory editorial note says "el folklore es un mensaje del pasado que marca un rumbo cierto al porvenir de nuestro arte, costumbres y hasta de nuestras instituciones." The Boletín indigenista (Mexico, D. F.) 1946, VI, 198-217, reprints an outlined basis for a future program of the Bolivian Indian institute, projected by Josermo Murillo Vacarezza, including a folklore section. In São Paulo, Brasil, the pupils of the Conservatório dramático e musical held a special session in celebration of the centenary of the word "folklore" on Aug. 22, 1946, and in commemoration resolved to create a Centro de pesquisas et estudos folklóricos "Mario de Andrade," similar to the one in Rio de Janeiro. In June 1946 appeared the first no. of the Boletín del folklore dominicano, quarterly organ of the Sociedad folklórica dominicana, in Ciudad Trujillo, Dominican Republic. The act of foundation (Jan. 13, 1946) of this society is published, as well as its aims, which are to collect, classify and interpret folklore of all parts of this country, later to study comparatively international folklore and its sociological, historical, artistic and pedagogic values, to collect oral and musical folklore and folk arts, to establish a folklore map of the country, and, in addition to its scientific activities,

to publish artistic works based on folklore. The society was founded by E. Rodríguez Demorizi, Enrique de Marchena, Consuelo Nivar, Epifanio de Castillo, R. Casado Soler, 22 founding members in all, but owing its chief impetus to Edna Garrido. It is most regrettable that after the departure of Edna Garrido to study folklore in the U. S. A. in July 1946 no further nos. of this Boletín have appeared. Vol. I, nos. 1-2, Jan.-July 1945, of *Afroamerica*, journal of the International institute of Afroamerican studies, was published in Mexico City. This institute was created Oct. 20, 1943, at the first Interamerican demographic congress, in Mexico City, to study the biological and cultural aspects of the negro populations of America and their influences on American peoples, and is administered at the National museum of anthropology, Moneda 13. Its director is Fernando Ortiz of Havana. Its publs. chief is Jorge A. Vivó of Mexico City, with an editorial board and collaborators in most New World countries. The contents of this first no. manifest that folklore is included in the interests of this institute. A new Instituto de folklore hispanoamericano has been founded in Mexico City (Insurgentes 420-1) under the direction of Ernesto Mejía Sánchez, in connection with the Editorial Summa, directed by Pablo Antonio Cuadra. An archive and library are being formed, and it is planned to publish American folklore works and a folklore periodical. In a Presidential decree of Sept. 5, 1945, the Dirección de educación artística y extensión cultural of the Ministry of public education of Peru was reorganized and now includes a Sección de folklore y artes populares, whose chief is Francisco Izquierdo Ríos. This same decree states that in coordination with the activities of this Dirección will function various Consejos nacionales, one of which is of Folklore y artes populares. The defined objectives (in Resolución suprema N. 3479 of Oct. 30, 1945) of this folklore section are to coordinate research in Peru, collect materials, especially through the schools, form an archive, including photographs and films, a museum and library, to elaborate material for educational purposes, favor publication of a periodical and other works, sponsor exhibits, contests and other means of popular diffusion. The Resolución is published in the Boletín indigenista 1946, VI, 174-179. Feb. 4-14, 1946, more than a thousand rural teachers gathered in Lima, and the Folklore section of the Ministry of education of Peru profited by the occasion. Its director, Izquierdo Ríos, gave them a short course on folklore. F. Schwab lectured to them on folklore as a science and how to collect folklore; A. Jiménez Borja lectured on Panorama of folklore, J. M. Argüedas

on Quechua folklore, and Sánchez Málaga on Musical folklore. It is hoped these teachers may help in building up an archive of folklore in the Ministry of education. These lectures were published, for wider distribution among the schoolteachers of Peru, and are being supplemented by a regular series of Sunday evening broadcasts over the Radio Nacional. A first questionnaire has also been sent out. *El aillu*, revista peruana de antropología, etnología, folklore, lingüística e historia, organ of the Museo quechua, Instituto de etnología, lingüística y folklore peruanos, Sección andina de investigaciones históricas and the Biblioteca peruana "Yachaihuasi," under the editorship of Miguel Delgado Vivanco, issued in Cuzco, June-Dec. 1945, vol. I, nos. 1-2, of 216 p. The name of this periodical is explained by the editor on p. 146-148. The Ministry of public instruction of Uruguay has created a Sección de musicología in conjunction with the Museo histórico nacional, under the direction of Lauro Ayestarán. It will collect Uruguayan folkmusic. The Ministry of national education of Venezuela has founded a Servicio de investigaciones folklóricas nacionales, under this Ministry's Dirección de cultura, but functioning in the Museum of natural sciences in Caracas. Juan Liscano V. has been named director. It is planned, among other things, to establish a professorship, to be occupied by various specialists from time to time. Stith Thompson of Indiana university and R. S. Boggs of the University of North Carolina, U. S. A., have already been invited to occupy this professorship for a period of a few months each. Hoosier folklore (HF), published quarterly for the Hoosier folklore society by the Indiana historical bureau of Indianapolis, Indiana, U. S. A., began publication in March 1946, with vol. V, no. 1, succeeding Hoosier folklore bulletin (HFB), which had been issued in mimeograph since 1942. HF is attractively printed, in standard periodical size, edited by Ernest W. Baughman, of the department of English, Indiana university. HF will include folklore from neighboring states as well as from Indiana. Michigan state college, at East Lansing, Michigan, U. S. A., has established its Folklore archives under the direction of Richard M. Dorson. The New Jersey folklore society was founded in May 1945, with Henry C. Beck as president. This society proposed during 1945-1946 to concentrate on New Jersey folk cures, medicines and recipes. On May 18, 1946, in Albuquerque, New Mexico, U. S. A., organized by T. M. Pearce of the University of New Mexico, a meeting of folklorists was held, to organize a New Mexico folklore society and yearbook. Pearce gave a brief history of folklore societies and confer-

ences. R. E. B. Allen spoke on folklore society programs in other communities, V. T. Mendoza reported on the Folklore society of Mexico, and with his wife gave a program of Mexican folksongs, and Campa gave plans for the new society and yearbook, to be called the New Mexico folklore record. In cooperation with the American dialect society, a good start has been made on the collection of English proverbial sayings in New Mexico. The Folklore archive of Laval university in Quebec, Canada, has issued a summary of its contents in various types of French Canadian folklore. It also announced a new periodical, *Les archives de folklore, recueil semestriel de traditions populaires canadiennes, documents et études sur les moeurs, coutumes, croyances, légendes, contes, chansons, langue et art populaires du Canada français*. In 1946 appeared no. 1 (202 p.) of this periodical. Luc Lacourcière is its director. A presentation on p. 7-8 includes a clear statement of purpose of this new publication. Music, plates and figures supplement the text. The Alberta folklore quarterly, we regret to report, ceased publication with June 1946, vol. II, no. 2. It was launched under the wing of the Alberta folklore and local history project, to stimulate interest and support for that project, and not intended to be continued after the expiration of the project. Some hoped an Alberta folklore society might be formed, which might take over the quarterly as its organ, but such society has not yet emerged.

Many regular annual folklore society meetings were held during the year, also numerous festivals, expositions, contests, institutes, conferences, and radio broadcasts. The hundredth birthday of the work "folklore" first proposed in Thoms' article published Aug. 22, 1846, was the occasion for various special commemorative exercises. For example, on Aug. 22, 1946, Jorge Fidel Durón, president of the Instituto hondureño de cultura interamericana, and Miguel Angel Ramos, director of the National library of Honduras, called a special meeting and held ceremonies in celebration of this event in Tegucigalpa, including speeches by diplomats from all Central America on the folklore of their countries, a talk by the Peruvian author, Carlos del Valle, on the Origin of folklore, etc. The annual meeting of the American folklore society was held in Chicago, Illinois, U. S. A., Dec. 27-28, 1946, in conjunction with the American anthropological association. A. E. Fife spoke on Utah's cultural heritage, R. M. Dorson on dialect stories of upper Michigan, W. H. Jansen on Oregon Smith, G. P. Smith on "Egypt" of Illinois, S. P. Bayard on Pennsylvania fife music, F. J. Meine on American folk literature, J. M.

Brewer on American negro folklore, A. Hallowell on myth, culture and personality, J. M. Carrière on folklore activities in France, 1939-1946 (presidential address), L. R. C. Yoffie on cumulative number songs, A. H. Krappe on the origin of the spectres' mass story, J. A. Evanson on ten years of vernacular song in Pittsburgh schools, and S. Jacobson on new Czech pubs. in folklore. The Southeastern folklore society held its annual meeting Nov. 28, 1946, in Birmingham, Alabama, U. S. A., jointly with the South Atlantic modern language association. E. C. Kirkland reported on the Folklore institute of America. G. P. Jackson spoke on the folklorist as apostle of a "New Humanism," J. M. Carrière on the present state of French folklore studies in North America, E. C. Kirkland on three motives in Milton's English poems, and Dorothy Horne on the Drone—a survival of religious drama (?). The North Carolina folklore society held its annual meeting Dec. 6, 1946, in Raleigh. A. P. Hudson spoke on Songs of the North Carolina regulators and Josephina Niggli on Some folkways of a Mexican village. Marshall Ward told some Jack tales traditionally current in his region of western North Carolina, and N. I. White reported on progress of the F. C. Brown collection of N. C. folklore which is being edited for publication. The Tennessee folklore society held its annual meeting Nov. 2, 1946, at McMinnville; the full program is published in TFSB 1946, XII, no. 4, p. 8-9. The 30th annual meeting of the Texas folklore society, one of the oldest state societies in U. S. A., was held in Austin, Texas, May 17-18, 1946. Mason Brewer spoke on South Carolina negro folklore, Mody Boatright on Wordplay in folk humor, R. Martínez López on the St. James legend, Orlan Sawey on Texas cattle brands, R. S. Boggs on Mexican lacquer, J. G. McAllister on peyote, etc. The Folkdance federation of California, U. S. A., held its first state festival at Ojai, May 11, 1946, presenting folkdances of all nations by groups from many parts of the state, with native costumes. The Folk arts center of New York held a meeting on March 10, 1946, at which there was storytelling, sea chanties and country dancing. The seventh annual Folk festival of the Catskills was held Aug. 10, 1946, at Chichester, New York. There was jig dancing, square dancing, fiddling, ballad singing and storytelling. The 20th annual mountain dance and folk festival was held Aug. 1-3, 1946, at Asheville, North Carolina, U. S. A., again under the able direction of Bascom Lamar Lunsford. The 12th National folk festival was held May 22-26, 1946, in Cleveland, Ohio, U. S. A., sponsored by the Cleveland sesquicentennial commission and Western Reserve university. Some thousand

participants in nine performances presented folk music, songs, ballads and dances of U. S. Indians, Anglo-Americans of New England and the southern Appalachians, Irish, Pennsylvanians and Pennsylvania Germans, Texas cowboys, railroad workers and anthracite miners, French, Swiss, Russians, Finns, Rumanians, Hungarians, Lithuanians, Poles, English, Hawaiians, Chinese, etc., including negro blues, spirituals and square dances, and Tennessee mountain singing games. To stimulate the development of folk arts and crafts, the Ecuadorean federation of Indians resolved to hold competitive expositions in Quito, April 19, 1946, "Interamerican Indian day," offering cash prizes in a wide variety of exhibits of textiles, pottery, reed work, toys, musical instruments, ornaments, woodwork, etc. The resolution is printed in *Boletín indigenista* (Mexico, D. F.) 1946, VI, 28-33. A folklore contest, sponsored by the New York folklore society and the New York state historical association, 1945-1946, offered for the best collection of New York state folklore assembled by an entire school class, club or other organized unit within a school, a picture reference library as first prize, a Library of Congress album of folk-music as 2nd prize, 9 colored romance maps of New York state as 3rd prize, a year's subscription to the New York folklore quarterly as 4th to 8th prizes. Rules of this contest are published in the *Yorker* (New York state historical association) 1945, IV, no. 4, p. 51-53. C. W. von Sydow, of Lund university, Sweden, L. L. Hammerich, of the University of Copenhagen, Denmark, and Knut Liestøl, of the University of Oslo, Norway, are seeking the approval of folklorists internationally of a plan to establish in Copenhagen an International folktale institute. The 2nd session of the Folklore institute of America was held at Indiana university, June 19-Aug. 16, 1946 (the 1st one was held there in the summer of 1942). Students and eminent scholars from many parts of North America assembled for regular university courses, special lectures, demonstrations and conferences. Stith Thompson again ably directed the Institute. Credit courses were offered on the Introduction to folklore, American folklore, American Indian folklore, The folktale and allied forms, Teaching and presentation of folklore, Folklore techniks. From students' notes about 185 mimeographed pages of the transactions and lectures were recorded for private distribution among members of the Institute. The Instituto de extensión musical of the University of Chile publishes in its organ, *Revista musical chilena* (Santiago de Chile) various news items of current activities, many of which are of interest to folklore, particularly to folkmusic. See for example

1946, I, no. 9, p. 49-51, and no. 14, p. 28-29 (on folklore week celebration in honor of centenary of the word "folklore"). The 6th annual Western folklore conference was held at the University of Denver, Colorado, U. S. A., July 11-13, 1946, again under the able directorship of Levette J. Davidson. Notable folklorists from other states, like A. L. Campa, Louise Pound, etc., appeared as speakers. Papers were on the use of folklore in U. S. literature, like Mormon folklore in recent fiction, on Spanish folklore in New Mexico, Nebraska customs, European patterns in U. S. Indian art, folksong collecting, current research and publication in songs, tales and proverbs, Utah folklore collecting, Central City legends, Colorado mountain towns, folklore in U. S. music, regionalism and literary inspiration. Visits to points of interests, a chuck wagon supper, folk dancing and singing enlivened social aspects of the conference. The 2nd annual conference on Folklore in the metropolis was held in New York City, May 4, 1946, under the chairmanship of Norman Studer. B. A. Botkin, Herbert Halpert, Alan Lomax and other U. S. folklorists spoke on street cries, children's rimes, relations of urban and rural folklore, Yiddish folksongs, field work and the square dance in New York City. Workshop groups discussed problems of collecting and significance of folklore in other fields. Songs and dances were presented. The Folk arts center, of the National committee on folk arts of the U. S., met Dec. 9, 1945, in New York City, to hear a report by the U. S. member on the International commission on folk arts and folklore, and the Folk arts center's part in it. May 12, 1946, E. C. Lindeman spoke on Philosophy of American folk humor. The New York folklore society presents its fourth season, 1946-1947, of "Folksongs of the seven million," a broadcast course in American folkmusic, directed by Elaine Lambert Lewis and James O'Beirne, Fridays at 8:15 P.M., over New York station WNYC.

ABBREVIATIONS

AFA—Anales de la Asociación folklórica argentina. Buenos Aires.

AFLQ—Les archives de folklore, pub. de l'Université Laval, Quebec, Canada.

AFQ—Alberta folklore quarterly. Edmonton, Alberta, Canada.

AI—América indígena, órgano oficial del Instituto indigenista interamericano. Mexico, D. F.

AS—American speech. Columbia university press. New York City.

- ASFM—Anuario de la Sociedad folklórica de México. Mexico City.
- CFQ—California folklore quarterly, organ of the California folklore society. University of California press. Berkeley, California, U. S. A.
- EJ—Edoth (“Communities”), a quarterly for folklore and ethnology, organ of the Palestine institute of folklore and ethnology, Jerusalem.
- FA—Folklore Americas.
- HF—Hoosier folklore, pub. quarterly for the Hoosier folklore society by the Indiana historical bureau, Indianapolis, Indiana, U. S. A. Began pub. March 1946, with vol. V, no. 1, continuing and succeeding the Hoosier folklore bulletin (HFB).
- HFB—Hoosier folklore bulletin, organ of the Hoosier folklore society. Bloomington, Indiana, U. S. A.
- IJAL—International journal of American linguistics. Bloomington, Indiana, U. S. A.
- JAF—Journal of American folklore. U. S. A.
- MSMC—Masterkey. Southwest museum, Los Angeles, California, U. S. A.
- NYFQ—New York folklore quarterly. Ithaca, New York, U. S. A.
- P—El palacio. Santa Fe, New Mexico, U. S. A.
- RAMSP—Revista do Arquivo municipal. São Paulo, Brasil.
- RMS—Revista mexicana de sociología. Instituto de investigaciones sociales. Universidad nacional de México. Mexico, D.F.
- SFQ—Southern folklore quarterly University of Florida, U. S. A.
- TFSB—Tennessee folklore society bulletin. Tennessee, U. S. A.
- YMTM—Yikal Maya Than. Merida, Yucatan, Mexico.

GENERAL AND MISCELLANEOUS

- Alspach, Russell K. The use by Yeats and other Irish writers of the folklore of Patrick Kennedy. JAF 1946, LIX, 404-412.

- Ashkenazi, Tuwia. Arab et-Tarabin. EJ 1945, I, 16-22, 158-164.
Hebrew text with English summary. Misc. data on this Bedouin tribe of south Palestine.
- Ashkenazi, T. The Jews of Hadramaut. EJ 1946, II, 58-71.
In south Arabia. Describes their communities and culture.
- Assaf, S. An important source for the folklore of the Turkish Jews. EJ 1945, I, 41-44.
Is Hayyim Palaji's Mo'ed I'khol hay, Smyrna 1861.
- Benayahu, Meir. Three tales. EJ 1946, I, 108-111.
Hebrew text with English summary. Tales in praise of charity, from ms. of rabbi Jehuda Birdogo, who lived in the 19th century in Tiberias.
- Bialet Tizeira, Juan. Folklore: en su primer centenario. Los principios (Cordoba, Argentina) Aug. 23, 1946, LIII, no. 18,018.
On Thoms, his letter first proposing the word "folklore," later elaborations of its meaning, and its cultivation as a science.
- Boggs, Ralph Steele. Folklore bibliography for 1945. SFQ 1946, X, 17-108.
- Boggs, R. S. El folklore en la escuela. FA 1946, VI, 1-11.
Indicates significance and scope of use of folklore in education.
- Braslavsky, Joseph. The composition of the Bedouin tribes of the Negeb. EJ 1946, I, 89-100.
Hebrew text with English summary. Assembles various versions of legend of their origin, compared with ethnic facts.
- Brawer, A. J. Study and play in the Heders of Galicia. EJ 1946, II, 72-91.
Heders are religious schools of traditional type. Childhood reminiscences of school life, including games, jokes, riddles and charms.
- Carpenter, Rhys. Folk tale, fiction and saga in the Homeric epics. Berkeley, California, U. S. A., University of California press 1946. vi, 224 p.
- Carrière, Joseph M. French folklore. Encyclopedia of literature (New York, Philosophical library) 1946, I, 315-317.
On folk tales and songs.
- Christiansen, Reidar Th. The dead and the living. Oslo 1946. 96 p. (Studia norvegica 2.)
Excellent study of the theme of death as manifested in folklore, particularly of Norway, with some comparative perspective of the rest of northern Europe.

Colombo, Leonardo A. Importancia del folklore en los estudios sociológicos. AFA 1945, p. 59-60.

Relation of folklore to sociology, viewed by a sociologist.

Conference on the character and state of studies in folklore. JAF 1946, LIX, 495-527.

Proceedings of this conference, held in Washington, D. C., April 11-12, 1942, sponsored by the American council of learned societies.

Cortázar, Augusto Raúl. El factor geográfico en la metodología folklórica. Boletín de la Sociedad argentina de estudios geográficos GAEA 1922 (Santa Fe, Argentina) 1945, no. 17, p. 75-76.

Dusenbury, Jean B. Folklore in the schools: an eleventh grade unit. NYFQ 1945, I, 117-121.

Teacher's account of how she used folklore in her English class in a New York high school.

Elwin, Verrier. Middle India oral literature. Encyclopedia of literature (New York, Philosophical library) 1946, I, 544-548.

On folk legends, tales, ballads, and especially songs.

Embree, John F. An anecdote about Jizō, a Japanese Buddhist saint. JAF 1946, LIX, 325.

Retells story of revealing guilt of murderer and thief, also data on this god, from Japan.

Emrich, Duncan. "Folklore:" William John Thoms. CFQ 1946, V, 355-374, il.

Good survey of life and work of Thoms, and the establishment of the word "folklore."

Göteborgs Museum. Etnografiska avdelningen; berättelse för år 1944. Göteborg 1945, p. 48-63, 12 il.

Reports on current investigations in ancient and primitive cultures in Bolivia, of prairie Indians of North America, and in various other parts of the world.

Grimstad, Edvard. Etter Gamalt; folkeminne frå Gudbrandsdalen; I. Oslo, Norsk folkeminnelag 1945. 144 p. (No. 58.)

Grunwald, Max. Dr. Max Grunwald, an appreciation—Folklore and myself—Bibliography of the works of . . . EJ 1946, II, 5-16.

On the work of this pioneer Jewish folklorist.

Herskovits, Melville J. Folklore after a hundred years: a problem in redefinition. JAF 1946, LIX, 89-100.

Reviews concepts of the scope of folklore, and urges "that we explicitly recognize the study of oral literature as our primary concern." This is contrary to the general tendency among scientific folklorists, who study folklore through history and over the world, among primitive and "civilized" peoples, wherever they can find it, in all the manifestations of a particular form or pattern of traditional culture,—any form that follows the morphological and other laws prevalent in the development of folklore materials, whether it be a myth, tale, song, custom, belief, art, food, speech, etc.

Herskovits, M. J. African literature (negro folklore). Encyclopedia of literature (New York, Philosophical library) 1946, I, 3-15.

In Africa and the New World. Discusses chiefly folktales, also myths and proverbs, with a little on legends and riddles.

Isamitt, Carlos. El folklore como elemento básico del liceo renovado. Revista musical chilena (Universidad de Chile) 1946, II, no. 13, p. 21-24.

In schools, history should share with folklore the task of developing a national consciousness in youth. Leaders in education and cultural diffusion are too often ignorant of the true cultural values of the folk, which author indicates for their significance in education.

Gluckhohn, Clyde. Group tensions: analysis of a case history. Repr. from Approaches to national unity, pub. by the Conference on science, philosophy and religion in relation to the democratic way of life, New York 1945, p. 222-243.

Excellent case study of Navaho Indians of U. S. A. with general observations. Offers fine opportunity to see how folklore could be applied in harmonizing cultural differences and stimulating unity between groups.

Kramer, Samuel Noah. Heroes of Sumer: a new heroic age in world history and literature. Proceedings of the American philosophical society (Philadelphia, Pennsylvania, U. S. A.) 1946, XC, no. 2, p. 120-130.

Compares with the Greek, Indian and Teutonic heroic ages that of the Sumerians, around the first quarter of the third millennium B. C., especially in epic poetry. Surveys contents of 9 extant Sumerian epic tales of heroes Enmerkar, Lugalbanda and Gilgamesh, which contain many diverse folk narrative motives. Concludes with literal translation into English of full Sumerian text of "Gilgamesh and the land of the living."

Lacourcière, Luc and Savard, Félix-Antoine. L'histoire et le folklore. Centenaire de l'Histoire du Canada de François-Xavier Garneau; deuxième semaine d'histoire à l'Université de Montréal, 23-27 avril 1945, p. 423-437.

Shows values of folklore for its sister science, history.

Lacourcière, L. and Savard, F.-A. *Le folklore et l'histoire*. AFLQ 1946, I, no. 1, p. 14-25.

Liestøl, Knut. Til spørsmålet om dei eldste islendske dansekvaede. Arv (Stockholm) 1945, p. 69-100.

Liestøl, K. Gabriel Djurklou og Moltke Moe; to brev om Svenk eventyr-forteljing. Arv (Stockholm) 1945, p. 165-181.

MacNeill, Máire. Irish folklore. *Encyclopedia of literature* (New York, Philosophical library) 1946, II, 605-607.

On collecting work of Irish folklore commission, and nature of folktales chiefly, also ballads and other Irish materials.

Marmorstein, A. The place of popular traditions in the history of religions. EJ 1946, I, 75-89, 138-150.

Hebrew text with English summary. Cites many examples showing Talmudic sages knew well folk customs and beliefs of their time.

Mendieta y Núñez, Lucio. El valor sociológico del folklore. RMS 1946, VIII, 105-122.

Also in Cuadernos americanos (Mexico, D. F.) March-April 1946, p. 129-148. Clear and critical examination of various definitions, and concludes "Folklore is the empirical culture of human societies," which is more than commendably broad, but would limit folklore to collecting and classifying, while reserving for sociology its comparative analysis. Shows value of folklore in society and for sociology.

Mendilaharsu, Fortunato E. Hecho social; hecho folklórico; aportaciones para establecer una diferenciación. AFA 1945, p. 55-57.

Discusses relation of folklore to sociology. Author is evidently a sociologist.

Nacht, Jacob. City-woman. EJ 1946, I, 151-158.

In Biblical literature, Yemenite Jewish wedding songs, etc., the Jewish (as well as other) folk conceive of a similarity between woman and the earth, country, field, or city.

Nacht, J. Woman-month-moon. EJ 1946, II, 92-97.

On feminine concept of months and the moon in Hebrew folklore.

Navarro del Aguila, Víctor. Cartilla de la ciencia del folklore. El aillu (Cuzco, Peru) 1945, I, nos. 1-2, p. 20-22.

On the concept of the term "folklore." Erroneously tries to isolate "primitive" cultures from folklore.

Opler, Morris Edward and Hashima, Robert Seido. The rice goddess and the fox in Japanese religion and folk practice. *American anthropologist* 1946, XLVIII, no. 1, p. 43-53.

Patai, Raphael. Historical traditions and mortuary customs of the Jews of Meshhed. Jerusalem, Palestine institute of folklore and ethnology 1945. 30 p.

Hebrew text with English summary, gathered orally from these Jews in Jerusalem. They were long forced to become Moslems outwardly, but within their group they kept alive their Jewish traditional culture. Since Russian occupation of this part of Persia, their situation has improved (in this respect).

Patai, R. Jewish folklore and ethnology: problems and tasks. EJ 1945, I, 1-12.

Hebrew text with English translation in JAF 1946, LIX, 25-39. Speaks of the complexity of Jewish cultural tradition fundamentally common but everywhere locally colored, and indicates work to be done.

Patai, R. To culture contact in modern Palestine. EJ 1946, II, 17-57.

Considers impact of cultures, culture fall and acculturation applied to Palestine.

Peru. Ministerio de educación pública. 10 charlas sobre folklore. Lima, Ediciones de la Dirección de educación artística y extensión cultural, Sección de folklore y artes populares 1946. iv, 51 p. mimeo.

Reproduces Resolution 3479 of Oct. 30, 1945, creating this section. F. Schwab, Folklore como ciencia. A. Jiménez Borja, Panorama del folklore. E. Romero de Valle, Juegos infantiles. M. A. Ugarte, Muestra de folklore arequipeño. C. Sánchez Málaga, Folklore musical. J. C. Muelle, Cultura y folklore. L. E. Valcárcel, Palabras a los maestros.

Price, Maurice T. Differentiating myth, legend and history in ancient Chinese culture. American anthropologist 1946, XLVIII, no. 1, p. 22-30.

Quijada Jara, Sergio. Importancia y técnica del folklore y la contribución indígena. Huancaya, Peru, Privat 1946. 19 p.

Radio lecture, June 27, 1946. Fine attempt to inspire a wider interest in folklore, citing definitions and classification.

Ramón y Rivera, Luis Felipe. La anonimia en el folklore musical. Educación (Caracas) 1946, VI, no. 44, p. 108-112.

Author fails to comprehend the true significance of anonymity in relation to folklore, and falls into the astounding error of believing American Indian and negro music "is ethnographic and not folkloric material."

Ramos, A. Estudos de folklore: as teorias psicoanalíticas (cont.). Revista brasileira (Rio de Janeiro) March 1946, p. 88-98.

Ratzhabi, Jehuda. The "Dardaim." EJ 1946, I, 165-180.

Hebrew text with English summary. Hebrew *Dor Deim* "generation of those having knowledge," a name given to a Jewish religious-rationalistic group originated in San'a, capital of Yemen, in the early 20th century, to combat "superstition." Author describes birth and marriage customs, cures of children's ills, beliefs in supernatural beings and other folklore of Yemenite Jews this group tried to combat.

Roedder, Edwin. German folklore. Encyclopedia of literature (New York, Philosophical library) 1946, I, 358-359.

General observations, chiefly on folk songs, also tales, with mention of proverbs.

Roheim, Geza. The eternal ones of the dream; a psychoanalytical interpretation of Australian myth and ritual. New York, International university press 1945. 270 p.

Ruben, Walter. Ozean der Märchenströme, Teil I: Die 25 Erzählungen des Dämons (Vetälapancavimśati), mit einem Anhang über die 12 Erzählungen des Dede Korkut. Helsinki, Academia scientiarum fennica 1944. 287 p. (Folklore fellows communications 133.)

Author found a version of Vet. text in Bhv, in northwest India, which had not previously been utilized by scholars, and gives a summary of each story with text analysis and comparative notes. Similarly treated (p. 193-271) are Korkut's 14th to 15th century Turkish tales. In his next vol. author intends to treat similarly certain tales of the Kathāsarisāgara.

Russell, J. C. The short dark folk of England. Social forces 1946, XXIV, no. 3, p. 340-347.

Traces the survival of this minority folk type in England, especially in the medieval period, and its position in society.

Sande, Moisés Marcos de. Del folklore garrovillano: usos y costumbres. Revista de estudios extremeños (Badajoz, Spain) 1945, I, no. 4, p. 447-460.

Describes various bits of festivals, wedding, burial and other customs, dress, and a few beliefs.

Shamburger, Mary I. and Lachmann, Vera R. Southey and "The three bears." JAF 1946, LIX, 400-403.

Concludes Southey took elements from Grimm tale 43 and a Norwegian tale (probably oral) and added something.

Shipley, Joseph T. Encyclopedia of literature, ed. by . . . New York, Philosophical library 1946. 2 vols. I: xiv, 571 p. II: p. 571-1188.

A collection of surveys of literatures of the world. "Folklore has been deemed within the scope of this vol.—sometimes in separate articles, some-

times within the main survey." Includes articles on African negro, Canadian and Louisiana French, German, Middle Indian, Irish, Mexican and Central American, South American Indian, U. S. and Canadian folklore. This is a fine collection of short survey articles showing the significance of folklore through world literature.

Silva Valdés, F. Belleza y moral del folklore. Anda, Asociación nac. de afiliados (Montevideo) June 15, 1946, p. 15-17.

Sinninghe, J. R. W. Katalog der niederländischen Märchen-, Ursprungssagen-, Sagen- und Legendenvarianten. Helsinki, Academia Scientiarum fennica 1943. 148 p. (Folklore fellows communications 132.)

Classifies, with brief summaries and references, folk tales, legends and traditions, from periodicals, books and ms. sources, from the Netherlands, according to FFC systems.

Taylor, Archer. The problems of folklore. JAF 1946, LIX, 101-107.

Well defines folklore as including all material handed on by tradition, from ideas, words and music to tools, the shape of houses and form of villages, and states that a standard collection of a type of folklore represents a definition of that type, though not always very comprehensive. Calls analogy the chief logical principle in folklore. Raises various questions about folklore origins, transmission and its transmitters, style, etc.

[Thoms, W. J.] Faré, Santo S. William John Thoms y el centenario del folklore. AFA 1945, p. 16.

On biography of Thoms, acceptance and concept of the term "folklore," which Thoms first proposed.

Verrill, A. H. Strange customs, manners and beliefs. Boston, L. C. Page 1946. xiii, 302 p.

Westerfield, Hargis. Notes from Moroland. HF 1946, V, 120-122.

Misc. folklore from Jolo, Philippines.

Zimmer, Heinrich. Myths and symbols in Indian art and civilization. New York, Pantheon books 1946. xiii, 248 p. pl. (Bollingen series 6.)

Zlotnik, Jehuda L. and others. Ma'ase Yerushalmi (The story of the Jerusalemite), attributed to R. Abraham ben Maimon; the Hebrew version of the Constantinople edition and of a Yemenite ms., with introd. and notes by . . . , a bibliography and an Arabic version based upon a Baghdad ms. with an introd. by Nehemia Allony; preface and additional notes by Raphael Patai. Jerusalem, Pales-

tine institute of folklore and ethnology 1946. 120 p. (Studies in folklore and ethnology I.)

Preface (p. 110-114) in English. Ancient folk narrative motives are found in this early medieval Hebrew text, which was translated into Latin and other European languages, and which has parallels in China. This fine collaborative work shows the intermediary transmitter position of Jews and Hebrew between Orient and Occident and their international languages, Arabic and Latin.

United States and Canada

American folklore society. Constitution of . . . JAF 1946, LIX, 217-220.

American folklore society. Membership of . . . July 1946. JAF 1946, LIX, 352-364.

Bancroft, Caroline. Folklore of the Central City district, Colorado. CFQ 1946, V, 206-207.

Supplements author's article under this title in CFQ 1945, IV, 315-342, with misc. corrections and notes.

Barbeau, Marius. En quete de connaissances anthropologiques et folkloriques dans l'Amérique du Nord depuis 1911; résumé d'un cours donné à la Faculté des lettres, mars-octobre 1945. Quebec, Canada, Université Laval, Archives de folklore 1945. 82 p. Mimeo.

A kind of syllabus or students' manual for a general course in North American folklore, surveying work done in both Indian and white folklore, methods to be followed by the field worker, and viewpoints in interpreting material collected.

Barbeau, M. Bear mother. JAF 1946, LIX, 1-12, 13 pl.

Examines this theme in various folklore manifestations of the North American Indians: belief, custom and propitiation rites, narrative, totem and art.

[Barbeau, M.] Hitschmanova, Lotta. Marius Barbeau, aim de l'habitant et du sauvage. Culture 1946, VII, 66-71.

[Barbeau, M.] Savard, Félix-Antoine. Marius Barbeau et le folklore; présentation de la médaille Léo Parizeau à Marius Barbeau, lors du XIVe congrès de l'Association canadienne-française pour l'avancement des sciences, tenu à l'Université Laval, le 13 octobre 1946. Quebec, Canada, Université Laval, Archives de folklore [1946]. 9 p. Mimeo.

On his life and his work in folklore.

Boggs, Ralph Steele. U. S. and Canadian folk literature. Encyclopedia of literature (New York, Philosophical library) 1946, II, 998-1000.

Their elements, character of folk legends, tales, music and poetry, speech, proverbs and riddles, and interrelations between folklore and literature.

Boggs, R. S. El folklore en las universidades de los Estados Unidos. Rueda (Mexico, D. F.) 1945, IV, no. 15, p. 63-70.

[Boggs, R. S.] Farfán, José M. B. El estudio del folklore como ciencia. Revista del Museo nacional (Lima) 1944, XIII, 195-196.

Survey of folklore activities of R. S. Boggs.

Botkin, Benjamin Albert. The American people in their stories, legends, tall tales, traditions, ballads and songs, ed. with introd. by . . . London, Pilot press 1946. 340 p.

Botkin, B. A. Living lore on the York City Writers' project. NYFQ 1946, II, 252-263.

Gives samples of big city lore gathered by this project.

Bureau of American ethnology. 61st annual report of . . . to the secretary of the Smithsonian institution, 1943-1944. Washington, D. C., U. S. government printing office 1946. 8 p.

Bureau of American ethnology. 62nd annual report of . . . to the secretary of the Smithsonian institution, 1944-1945. Washington, D. C., U. S. government printing office 1946. 9 p.

Carrière, Joseph M. Canadian and Louisiana folklore. Encyclopedia of literature (New York, Philosophical library) 1946, I, 134-138.

On folk legends, tales, ballads and songs.

[Cox, J. H.] Hudson, Arthur Palmer. John Harrington Cox (1863-1945). JAF 1946, LIX, 315-316.

Brief sketch of his life and works.

[Densmore, F.] Hofmann, Charles. Frances Densmore and the music of the American Indians. JAF 1946, LIX, 45-50.

Good survey of her work in folkmusic of U. S. Indians.

Dorson, Richard M. Historical method and American folklore. Indiana history bulletin (Indianapolis, Indiana, U. S. A.) 1946, XXIII, no. 1, p. 84-99.

With examples from U. S. folklore, author indicates "several general ways in which a knowledge of folklore may assist in the writing of American

history"—biographic, social, intellectual, regional and local. Author believes folklore demands historical as well as comparative treatment. A fruitful union between the two methods might well merit its own designation—folk history.

Dorson, R. M. Comic Indian anecdotes. SFQ 1946, X, 113-128.

Synthesis, with analytic comments, of legends, tales and misc. journalistic anecdotes, of Indians of U. S. A., chiefly material of the past two centuries gleaned from literary, historical and journalistic printed sources.

Dunham, Harvey L. French Louie. NYFQ 1946, II, no. 3, p. 182-190.

Anecdotal account of life of Louis Seymour, born in Canada about 1830, from his arrival in West Canada lakes region of New York in the 1870's until his death there in 1915, a folktype reflecting life in this region.

Emeneau, M. B. Kota texts; part two. University of California pubs. in linguistics 1946, II, no. 2, p. 193-390.

[Frazier, Neal Douglas] Rogers, E. G. Neal Douglas Frazier. TFSB 1946, XII, no. 4, p. 1-2.

In memoriam.

Godbout, Archange. Nos hérédités provinciales françaises. AFLQ 1946, I, no. 1, p. 26-40.

By surveying work done on names of colonists come to Canada, author tries to determine percentages of French Canadians from the different provinces of France.

[Goodwyn, Frank] Folklore Americas: biographic sketch of new member 1946. FA 1946, VI, 12-13.

Hallowell, A. I. Concordance of Ojibwa narratives in the published works of Henry R. Schoolcraft. JAF 1946, LIX, 136-153.

Tabulation of 58 narratives with their variant titles and page references to editions of Schoolcraft's book, 1825-1856.

Halpert, Herbert. "Grapevine warp an' tobacco stick fillin'". SFQ 1945, IX, 223-228.

Rimes, sayings and tales, chiefly from Kentucky, also from other parts of U. S. A.

Hand, Wayland D. North American folklore societies: a supplement. JAF 1946, LIX, 477-494.

Contains writeups of the Alberta folklore and local history project, Maryland folklore society, Boston and Cambridge branches of the American Folklore Society, Cincinnati branch of AFS, French, New Jersey, New Mexico and Louisiana folklore societies, New York branch of AFS, New York folklore society, and South Carolina negro folklore guild.

Hand, W. D. The folklore, customs and traditions of the Butte miner. CFQ 1946, V, 1-25, 153-178.

Well annotated description of beliefs, legendary lore, customs, sayings and other folklore current among miners in region of Butte, Montana, U. S. A.

Harrington, John P. Three Kiowa texts. IJAL 1946, XII, 237-242.

3 Kiowa phonetic texts with literal English translation after every sentence, from Oklahoma, U. S. A., of Udder-angry travelers, Seyndey and the coyote, Seyndey and the mountain ghosts: a hunting tale, an animal tale and a ghost legend.

[Henry, M. E.] Hudson, Arthur Palmer. Mellinger Edward Henry (1873-1946). JAF 1946, LIX, 316.

Brief sketch of his life and works.

Hoad, Louise Green. Kickapoo Indian trails. Caldwell, Idaho, U. S. A., Caxton printers 1944. 129 p. 22 il.

Hoffmann, Charles. Florida folklore—summer 1945. JAF 1946, LIX, 68-70.

Describes briefly author's survey in and around (Hillsborough, Hernando and Pinellas counties) Tampa, Florida, U. S. A. Describes some of the population elements, author's collecting activity and indications of what might be collected, chiefly in folksongs. Tales and art are also mentioned.

Jones, Louis C. A student guide to collecting folklore. NYFQ 1946, II, 148-153.

Explains why collect, what to look for, informants, how to collect, and organizing a collection.

Klah, Hasteen and others. Wind chant, told by . . . ; and Feather chant, told by "Son of Yellow Person in the Book;" retold in shorter form by Mary C. Wheelwright. Santa Fe, New Mexico, U. S. A., Museum of Navajo ceremonial art 1946. 15 p. (Bulletin no. 4.)

Texts in English of two traditional narratives containing a diversity of interesting motives. This is another of the excellent pubs. of the Museum of Navajo ceremonial art, which are making available in attractive form various aspects of Navajo traditional culture. Many will remember vol. I of the Navajo religion series, 1942, on the Navajo creation myth, the story of the emergence, by Hasteen Klah, recorded by Mary C. Wheelwright, 237 p. with 17 sandpaintings reproduced in colors.

Lacourcière, Luc. Cours d'été de français (section C), recueil de folklore canadien, I, juillet 1946. Quebec, Canada, Université Laval, Archives de folklore 1946. 29 p. Mimeo.

Selected texts of folktales, etc., chiefly from Canada, to serve the student as a basis for study of some problems in folklore.

Lantis, Margaret. The social culture of the Nunivak Eskimo. Philadelphia, Pennsylvania, U. S. A., American philosophical society 1946. (Transactions of the American philosophical society held at Philadelphia for promoting useful knowledge, new series, vol. XXXV, part III, p. 151-323, 84 fig., 2 maps.)

Good description and study of this island in the Bering Sea, off the coast of Alaska, including 45 folk narratives of various types, in English translation (phonetic transcription of 4 Eskimo texts appear), birth, marriage, death and other customs, festivals, dances, songs, games, beliefs (shamanism, divination, omens, tabus, amulets), and various other aspects of life of these relatively isolated and individualistic people of folklore interest. Author worked there during the year 1939-1940.

Locke, William N. The French colony at Brunswick, Maine; a historical sketch. AFLQ 1946, I, 97-111.

Including vital statistics of these first to third generation people of Canadian origin.

Loomis, C. G. Chinese lore from Nevada, 1867-1878. CFQ 1946, V, 185-196.

Reproduces newspaper passages, 1863-1878, chiefly from the Virginia City, Nevada, U. S. A., *Daily territorial enterprise*, also the Austin, Nevada, *Reese River Reveille*, on dedication of a Chinese temple, joss house, musical jubilee, festival, stories, kite flying, belief, curse, opium, funeral and wedding.

MacLachlan, John Miller. William Faulkner and the southern folk. SFQ 1945, IX, 153-167.

Discusses no specific folklore, but merely the general folk background of Mississippi, U. S. A., in the works of this novelist.

MacLachlan, J. M. Folk concepts in the novels of Thomas Wolfe. SFQ 1945, IX, 175-186.

General discussion of folk background of this novelist from North Carolina, U. S. A.

Martin, Howard N. Folktales of the Alabama-Coushatta Indians. [Livingston, Texas, U. S. A., H. N. Martin] 1946. viii, 75 p.

Texts in English of some 40 myths, legends and folktales of the origin of the earth, Indians, year, flood, fire, etc., and of supernatural beings, animals, birds, etc.

Musick, Ruth Ann. Iowa student tales. HF 1946, V, 103-110.

Witch, ghost, graveyard, snake and local legends, traditions and folktales, from Iowa, U. S. A.

Nathan, Hans. Charles Mathews, comedian, and the American negro. SFQ 1946, X, 191-197.

Describes how this English actor came to the U. S. A. in 1822 and studied the American negro as a folktpe.

Opler, Morris Edward. The slaying of the monsters, a Mescalero Apache myth. P 1946, LIII, 215-225, 242-258.

Long folk narrative collected in Mescalero, New Mexico, U. S. A., in 1933, about hero's birth, triumph over monsters harmful to his people, etc.

Penn, Dorothy. Missouri reader; the French in the valley, parts III and IV. Missouri historical review 1946, XL, 407-430, 562-578.

The French settler. Inherent traits. Attitude toward Indians. Religion. Education. Amusements and festivals. The family. Dress. House and furnishings. Foods. Health.

Rogers, E. G. Some experiences at staging. TFSB 1946, XII, no. 2, p. 6-15.

Misc. bits of folklore related to early Tennessee, U. S. A., stagecoach travel.

Ryder, Robert. The kidnapers of Charley Ross. NYFQ 1946, II, 264-265.

Smith, Grace Partridge. Scraps of southern lore. SFQ 1945, IX, 169-173.

A ghost legend from Alabama. 7 verses (no music) of a river chantey, a formulistic folktale introduction, 11 verses (no music) of a negro Juba song from Louisiana. Various beliefs and song verses and a riddle from Mississippi. A blessing from Tennessee. Comparative notes and informants.

Smith, G. P. Folklore from "Egypt." HF 1946, V, 45-70.

Cont. JAF 1941, LIV, 48-59. 21 witch, ghost, Simple Jack, tall and formula tales and jokes, 6 rope skipping rimes, 8 occasional jingles, 33 beliefs about weather, 16 on love, 21 on dreams, 25 on luck, 10 death omens, 4 on children, 5 on cats, 15 misc., 27 cures, from southern Illinois, U. S. A.

Swanton, John R. The Indians of the southeastern United States. Washington, D. C., U. S. government printing office 1946. xiii, 943 p. 107 pl. 5 fig. 13 maps. (Bureau of American ethnology, bulletin 137.)

Excellent historical descriptive account, including a grand synthesis of previous literature, with general introductory background study, analytical conclusions, bibliography and index, a sketch of every tribe, food procuring activities, housing, clothing, ornamentation, implements, arts and crafts, transportation, musical instruments, customs, games, beliefs, etc.

Tremblay, Victor. Les dires des vieillards. AFLQ 1946, I, 121-130.

Reminiscences of an old pioneer. Description of a wedding.

Underhill, Ruth M. Papago Indian religion. New York, Columbia university press 1946. viii, 359 p. (Columbia university contributions to anthropology, no. 33.)

Sequel to author's *Social organization* 1939. Got data chiefly on Sells reservation, Arizona, U. S. A., 1931-1935. Excellent description of various customs and festivals, witchdoctors and cures, games, hunting and warfare, rain making, promoting growth, prayer stick, salt pilgrimage, etc., with words of songs in English.

Vestal, Stanley. The Missouri. New York, Farrar and Rinehart 1945. x, 368 p. il. maps. (Rivers of America series.)

Walker, Barbara K. Folklore in the schools: collecting by seventh grades. NYFQ 1946, II, no. 3, p. 228-236.

In Cornwall, New York. Explains procedure of introducing folklore in the class and reproduces here some of the materials collected: skipping-rope rimes, misc. rimes, sayings, beliefs, and various narratives.

Weeks, Estella T. Shakerism in Indiana: notes on Shaker life, customs and music. HFB 1945, IV, 59-86.

Surveys early history of this religious sect in U. S. A., which had its origin in 1747, its hymns, music, singing, dancing, customs, with words only of various songs, and glossary.

Witthoft, John and Hadlock, Wendell S. Cherokee-Iroquois little people. JAF 1946, LIX, 413-422.

Various beliefs, legendary material and other folklore about dwarfs current among these U. S. Indians.

Latin America

Acosta Saignes, Miguel. Los caribes de la costa venezolana. Mexico, D. F., Acta anthropologica 1946. 63 p. map.

Synthesis of folklore and other cultural aspects of Caribs in Venezuela, according to old chroniclers and modern writers: Caracas, Palenques or Guarinos, East Coast. Comparison of common traits.

Aguirre Beltrán, G. Tribal origins of slaves in Mexico. Journal of negro history 1946, XXXI, 269-352.

Almeida, A. P. de. Usos e costumes praianos. RAMSP 1945, ano XII, vol. CIV, 67-80.

General description of misc. folklore aspects of inhabitants of coastal region of São Paulo, Brasil.

Antolínez, Gilberto. Plástica, pedagogía, folklore. Educación (Caracas) 1946, VII, no. 45, p. 107-117.

Treats very interesting general questions for Venezuelan folklore.

Asociación folklórica argentina. Un juicio sobre los principios científicos y bases orgánicas de la . . . , por Eleuterio F. Tiscornia; Síntesis de la actividad de la . . . en su último ejercicio 1944-1945; Institutos de la . . . ; De la reglamentación de la organización de las subcomisiones de la . . . ; Bibliografía de obras últimamente recibidas. AFA 1945, p. 76-77, 103-107, 113-115.

On organization and activities of this Asociación, which published a monthly *Boletín* from Nov. 1938 to June 1942. Its organ is now changed to an annual *Anales*.

Asociación indigenista del Paraguay. Revista de la Sociedad científica del Paraguay (Asunción) 1945, VI, no. 6, p. 3-50.

Its history, statutes, etc., including various articles by different authors, some touching on diverse aspects of folklore.

Baldus, Herbert. Os tapirapé, tribu tupí no Brasil central. RAMSP 1945, ano XI, vol. C, 191-198, vol. CI, 67-75, vol. CII, 123-130; 1945, ano XII, vol. CIII, 183-189, vol. CIV, 93-100, vol. CV, 77-90.

Continuation. Describes their contact with other Indians, villages and members of the tribe, physical appearance and adornment.

Bastien, Rémy. Anthologie du folklore haitien. Acta anthropologica (Mexico, D. F.) 1946, I, no. 4, p. 1-128.

French texts of 31 folktales, some with bits of music, with notes, 111 proverbs, and 174 riddles, collected by author in various parts of Haiti, 1941-1944, with interesting general observations in conclusion, glossary and bibliography.

Beals, Ralph L. Cherán: a sierra Tarascan village. Washington, D. C., U. S. government printing office 1946. x, 225 p. 8 pl. 19 fig. 5 maps. (Smithsonian institution, Institute of social anthropology, pub. 2.)

Good description of this town in Michoacan, Mexico, and its culture, including ceramics, textiles, dress, woodwork, food, drink, customs, festivals, dances, beliefs and other items of folklore interest. Most striking author believes is essentially European origin of most of this culture.

Benvenuto Murrieta, Pedro M. Algunas ideas sobre la peruanidad. Lima, Mario Ampuero 1945. 23 p.

On Peru's Catholic Spanish heritage and its profound influence in the indigenous traditional culture. Suggestive of various lines of thought.

Bichon, María. El curso de folklore en la escuela de verano. Revista de educación (Santiago de Chile) 1946, VI, no. 34, p. 53-55.

On the course, Aspectos del folklore chileno, given in the summer school of the University of Chile by Oreste Plath, on the contributions of various

members of the course, and the development of folklore studies in the New World.

Boggs, Ralph Steele. *Folklore. Handbook of Latin American studies: 1943* (Harvard university press) 1946, no. 9, p. 167-182.

Selected, commented and classified bibliography of Latin American folklore pubs. in 1943.

Boggs, R. S. *Bibliography of Indian folklore texts in Latin America: 1945*. *IJAL* 1946, XII, 183-184.

Boggs, R. S. *El folklore mejicano*. *AFA* 1945, p. 109.

General observations of the character of Mexican folklore as a whole, with short bibliography suggesting further reading.

Boggs, R. S. *Valor práctico del folklore*. *Revista del Ministerio de cultura* (San Salvador) 1946, V, no. 15, p. 39-42.

Reprinted from *AI* 1945, V, no. 3, p. 211-215.

Bopp, Raúl. *Coisas de idioma e folclore*. *Provincia de São Pedro* (Rio de Janeiro) March 1946, p. 38-41.

Botelho de Magalhães, Amílcar A. *Indios do Brasil*. *AI* 1946, VI, 333-343.

Brandt, B. *Geografia cultural do Brasil*. *Boletim geográfico* (Conselho nacional de geografia. Instituto brasileiro de geografia e estatística. Rio de Janeiro) Dec. 1944, II, no. 21, p. 1312-1330, fig. 8-18; Jan. 1945, II, no. 22, p. 1492-1499; Feb. 1945, II, no. 23, p. 1678-1685.

Valuable in establishing folklore map of Brasil. VI: Distribution of population elements, colonization, urban centers, houses, placenames. VII: Travel by water, land and rail. VIII: Spiritual culture and relations abroad.

Cadilla de Martínez, María. *Rememorando el pasado heroico*. *Are-cibo, Puerto Rico* [San Juan, Imprenta Venezuela] 1946. 673 p.

Historical synthesis of Puerto Rico's greatness of the past, calculated to inspire the present generation in overcoming the difficult problems of the future. This monument to world peace also contributes to the understanding of the folk character and cultural texture of Puerto Rico.

Campos, Rubén M. *El folklore literario y musical de México, de . . . ; selección y notas preliminares por Alfredo Ramos Espinosa*. Mexico, D. F., Secretaría de educación pública 1946. 95 p. (Biblioteca enciclopédica popular, vol. 126.

Selected passages from these 2 books: *El folklore literario de México 1929*, and *El folklore y la música mexicana 1928*, with introductory notes to each by Ramos Espinosa.

Castillo y Piña, José. Un vistazo a San José Malacatepec. ASFM 1944, V, 225-229.

In the state of Mexico. General description of this place.

Cerda Silva, Roberto de la. La investigación de los grupos indígenas de México. AI 1946, VI, no. 1, p. 83-89.

Indicates indigenous cultural areas of Mexico, and surveys scholarly work done in the various groups.

Chile. Centenario del folklore, 22 de agosto de 1946; festividades de la semana del folklore chileno. Instituto de investigación del folklore musical, Facultad de bellas artes de la Universidad de Chile. 28 p. il.

Data on this Institute. Program of activities, with concert of Chilean folklore in symphonic music and comments by Carlos Isamitt, choral concert, songs and dances, with comments. Data on the Museum of folk art. Excellent program for this occasion.

Córdoba F., Cristina. Selección de artículos publicados en revistas y periódicos nacionales llegados a la Biblioteca desde el primero de junio hasta el 15 de noviembre de 1945; y desde el quince de noviembre hasta el primero de junio de 1946. Boletín bibliográfico (Universidad de San Marcos, Lima) 1945, XVIII, nos. 3-4, p. 301-336; 1946, XIX, nos. 1-2, p. 162-193.

Folklore section: p. 329-330; 187-188.

Corona Núñez, José. Cuitzeo, estudio antropogeográfico. Acta anthropologica (Mexico, D. F.) 1946, II, no. 1, p. 1-71, 3 fig, 2 maps.

General description of the region and culture of Cuitzeo del Porvenir, Michoacán, Mexico, including house types, arts and crafts, transportation, hunting, fishing, cattleraising, agriculture, pulque, foods, Cuatro salves festival, fireball game, etc., with English summary and bibliography.

Cortázar, Augusto Raúl. Confluencias culturales en el folklore argentino. Buenos Aires, Sebastián de Amorrortu 1944. 100 p. (Institución cultural española, problemas de la cultura, fascículo III.)

The first third of this book is occupied with general concepts and definitions of folklore. Then the conquest and Christianization, development of communications and city vs. country, and other factors of Argentina's historical-social formation are considered, and the texture of Argentine folklore is found to be a fusion largely of Hispanic with a minimum of native Indian elements, which has developed considerable character of its own.

Cortázar, A. R. Del folklore calchaquí: caminos de los valles. Chasqui (Buenos Aires) 1945, I, no. 1, p. 6-8, 16.

General description of this north Argentine region, where author has collected folklore intensively.

Cortázar, A. R. Echeverría, iniciador de un rumbo hacia lo nuestro. Buenos Aires, Peuser 1946. 30 p.

Extravío y orientación. Cuño parisiense. Romanticismo germánico y valoración de lo popular. Tradicionalismo inglés. Fermentos románticos e iniciación folklórica. El rumbo hacia lo nuestro. El paisaje. El color local. Lo tradicional. Lo popular. "Literatura nacional." Echeverría y su presencia perdurable.

Cortázar, A. R. Investigaciones bibliográficas en institutos universitarios. Santa Fe, Argentina 1946. 23 p. (Ministerio de justicia e instrucción pública. Universidad nac. del Litoral. Instituto social. Temas bibliográficos no. 4.)

Describes work of preparing his *Guía bibliográfica del folklore argentino*.

Cruz, Wilfrido C. Oaxaca recóndita: razas, idiomas, costumbres, leyendas y tradiciones del estado de Oaxaca. Mexico, D. F., Beatriz de Silva 1946.

Dávila, Isidoro Juan. Difusión tradicionalista. Chasqui (Buenos Aires) 1945, I, no. 1, p. 13, 18.

On the social and artistic values of Argentine folklore, whose diffusion author believes Asociación argentina de artistas folklóricos is best able to direct.

Dávila Garibi, J. I. Cosas del terruño: aportación mínima al estudio del folklore toponímico de Jalisco. Mexico, D. F., Ed. San Ignacio de Loyola 1946. 48 p.

Dávila Garibi, J. I. La toponimia mexicana en boca de nuestros pregones, copleros, cancioneros y otros ingenios populares. Mexico, D. F., Ed. San Ignacio de Loyola 1946. 121 p.

Díaz Meza, Aurelio. Patria vieja y patria nueva. Santiago de Chile, Nascimento 1945. 2 vols.

[Echániz, G. M.] Tira de la peregrinación mexicana. Mexico, D. F., Librería anticuaria G. M. Echániz 1944. 25 p. 22 pl. 21 il. map.

History of this Aztec ms., now in the Museo nacional de arqueología in Mexico City. Description of this maguery ms. II. introd. explaining Mexican time count. II. explanation of the figures, with history of the Aztec pilgrimage, including considerable legendary and traditional material,

account of the origin of pulque, various customs, etc. Text in both Spanish and English. A valuable contribution in making available direct documentation on traditional culture of ancient inhabitants of the Valley of Mexico.

Escalada Ezcurra, Augusto. Un concepto de nuestro folklore al margen de la filosofía. AFA 1945, p. 15-16.

Says folklore should be cultivated to develop Argentine nationality.

Escárcega, Leovigildo. El charro a través del tiempo. ASFM 1944, V, 353-369.

On various aspects of this Mexican folktype.

Espinosa, Francisco. Folklore salvadoreño, recopilado por . . . San Salvador, Cisneros. 1946. 126 p.

Published on the hundredth anniversary of the word "folklore." Cites Boggs' definition and classification of folklore, and instructions for collecting. Verses only of cradle songs, bombas and other folksongs of Salvador. Abc list of salvadoreñismos and meanings. Riddles. Nicknames. 147 indigenous placenames of Salvador. Material collected from pubs., schoolteachers and directly from oral tradition.

Estréla, Raimundo. Pequena contribuição ao folclore da cana. Brasil açucareiro (Rio de Janeiro) Nov. 1945, p. 532-533.

Faré, Santo S. El folklore y su proyección política. AFA 1945, p. 5-6.

Introductory words to this new organ. "Nuestra Asociación es . . . al servicio de la argentinidad."

Farfán, J. M. B. Cusco; antología de los cronistas coloniales, viajeros científicos y escritores peruanos; Francisco de Jérez, Anello de Oliva, etc. Lima, El Ayllu 1945. 190 p. 26 pl., some in colors.

Fine selection of texts, by Farfán, well il., from the 16th to 20th century, about the culture of Cuzco, including much of folklore interest.

Forero, Manuel José. Un personaje francés en el folklore colombiano. Boletín del Instituto Caro y Cuervo (Bogotá) Jan.-April 1945, p. 154-159.

Gárnham, Emila. La importancia de la danza folklórica. Santiago de Chile, La nación [1944?]. 7 p.

Praises national values of folklore, and proposes to the X congreso científico con extensión interamericano in Santiago, Jan. 1944, that folklore shall become an indispensable part of the teaching program in Chile's schools, and widely propagated among the people.

González Eiris, Joaquín. Rutas y pulperías venezolanas. Revista nac. de cultura (Caracas) 1945, VII, no. 52, p. 128-134.

General description of folklife that centers around the rural pulpería in Venezuela.

Gregorio Lavie, Lucila de. El folklore como vínculo de amor de los pueblos americanos. *La voz de Atlántida* (La Ceiba, Honduras) April 1946, p. 7, 19.

Hanbury-Tracy, J. Expediciones en los Andes del norte. *Boletín de la Sociedad venezolana de ciencias naturales* (Caracas) 1945, X, no. 64, p. 121-148.

Transl. from *Geographic journal* 1944, CIV, nos. 5-6, 145-165. Account of exploration in the Cordillera de Mérida region of Venezuela and Colombia, describing land and people, including misc. folklore of Mucuchies, Guajiros and Arhuacos.

Haro y Tamariz, Jesús. Un poco de folklore del Istmo. *ASFM* 1944, V, 255-273.

Describes customs, beliefs, foods, dress, music and other types of folklore of the Isthmus of Tehuantepec, Mexico.

Harris, Margaret. An introduction to the Chontal of Tabasco, Mexico. *AI* 1946, VI, 247-255.

Describes various folklore: means of transportation, houses, furniture, food, drink, customs, festivals, cures.

Hausen Cowan, Florencia. Notas etnográficas sobre los mazatecos de Oaxaca, México. *AI* 1946, VI, no. 1, p. 27-39, map.

General description of these 55,000 Indians of northern Oaxaca, including comments on their dress, architecture, customs and other folklore.

Henríquez Ureña, Max. Panorama histórico de la literatura dominicana. Río de Janeiro, Companhia brasileira de artes gráficas 1945. 339 p.

Includes folklore in chapters 8, 14, 16, p. 198, 313, etc.

Herrera, Ataliva. Folklore y nativismo en la enseñanza primaria; Resolución del Consejo nacional de educación creando la Comisión de folklore y nativismo. Buenos Aires, Consejo nacional de educación 1945. 15 p.

Some general observations on Argentine folklore background. Resolution of Sept. 15, 1945, creating a permanent folklore commission of the Consejo.

Herrera, Jesús. Leyendas, curiosidades y bellezas naturales de El Salvador. *Revista del Ministerio de cultura* (San Salvador) 1946, V, no. 16, p. 156-158.

International institute of Afroamerican studies. [Act of foundation and membership list.] *Afroamerica* (Mexico, F. D.) 1945, I, 147-166.

Jenkins, Joyce. San Gregorio—an Otomi village of the highlands of Hidalgo, Mexico. *AI* 1946, VI, 345-349.

Describes their agriculture, architecture, dress, customs and speech.

Jiménez, Ramón Emilio. *Filosofía campesina dominicana*. *Boletín del folklore dominicano* 1946, I, no. 1, p. 25-27.

Author gives three sonnets, containing various words of folk life in the Dominican Republic, which he explains in notes.

Jiménez Borja, Arturo. *Imagen del mundo a través de los relatos populares*. *El comercio* (Lima) Jan. 1, 1946, p. 3-4.

Misc. Peruvian folklore (legends, traditions, tales, beliefs, customs, etc.) about God, Santiago and other men, animals, mountains, water, etc.

Lastres, Juan B. *Garcilaso y la medicina*. *Anales de la Sociedad de geografía e historia de Guatemala* 1945, XX, no. 3, p. 173-206.

Describes beliefs, customs and other folklore of Peruvian Incas, extracted from the *Comentarios reales* of the Inca, Garcilaso de la Vega, born in Cuzco 1539.

Laytano, Dante de. *Notícia breve da pecuária no Rio Grande do Sul do século XVIII*. Porto Alegre, Brasil 1945. 15 p.

Repr. from *Revista do Instituto histórico e geografico*. On the significance of cattle in folk life of the 18th century in southern Brasil.

Laytano, D. *História da propriedade das primeiras fazendas do Rio Grande do Sul, fronteira do Rio Pardo*. Porto Alegre, Brasil 1945. 16 p.

Repr. from *Anais da Faculdade Catolica de filosofia*. Describes these rural colonial centers of family life in the late 18th century, in which folklore flourished.

Lesser, Alexander. Survey of research on Latin America by United States scientists and institutions; prepared by . . . for the Committee on Latin American anthropology, Division of anthropology and psychology, National research council. Washington, D. C. 1946. 133 p. Mimeo.

Some of the research projects reported are of folklore interest. See especially p. 43.

López Ramírez, Tulio. *Estudio y perspectivas de nuestro folklore*. *Acta venezolana* (Caracas) Oct.-Dec. 1945, I, no. 2, p. 199-220.

Magre, Maurice. El Bulto de las Cordilleras; del folklore americano. *Revista de América* (Bogotá) Oct. 1945, p. 107-114.

Melgarejo Vivanco, José Luis. *Historia antigua de Coatepec*. Jalapa, Veracruz, Mexico, Editiv [1946?]. 46 p.

On early indigenous inhabitants of this region, their religion, arts and crafts, dances (p. 31-34, with modern survivals, some verses of Negritos), etc.

Mendoza, Vicente T. Mexican and Central American oral literature. *Encyclopedia of literature* (New York, Philosophical library) 1946, II, 688-691.

Paragraphs on ancient indigenous inhabitants, myths, legends, traditions, tales, ballads, folksongs, dramas, beliefs and proverbs.

Métraux, Alfred. *Le bureau d'ethnologie de la republique d'Haïti. Afroamerica* (Mexico, D. F.) 1945, I, 81-84.

Describes this organization, one of whose dominant interests is folklore, its history, activities, museum and personnel. Its folklorist is Lorimer Denis.

Métraux, A. Twin heroes in South American mythology. *JAF* 1946, LIX, 114-123.

Examines their characteristics and the part they play in folk narrative.

Métraux, A. Myths of the Toba and Pilagá Indians of the Gran Chaco. Philadelphia, Pennsylvania, U. S. A., American folklore society 1946. xii, 167 p. (Memoir of the American folklore society 40.)

About a hundred texts in English, some with comments, of myths, legends, traditions and tales of these Indians of north Argentina, with background notes and some other folklore data. A contact man was used to translate from native language of informants into Spanish for author. Specific data on informants for each text are lacking.

Métraux, A. El dios supremo, los creadores y héroes culturales en la mitología sudamericana. *AI* 1946, VI, no. 1, p. 9-25.

Studies current concepts in South American folk narrative of Creator, who became the Supreme God, even before the arrival of Christianity, and of Hero and his partner, rival or twin. Twin tales reveal profound similarities over the continent.

Métraux, A. South American Indian literature. *Encyclopedia of literature* (New York, Philosophical library) 1946, II, 851-863.

On their folk narratives, poetry, dramas, proverbs, riddles, charms, and sources of their folklore.

Navarro del Aguila, Víctor. Contribución a la bibliografía del folklore peruano. *Revista del Instituto americano de arte* (Cuzco) Dec. 1945, p. 33-52.

Núñez y Domínguez, José de J. Las cofradías de México. *ASFM* 1944, V, 231-247.

Study of these associations organized for religious activities, collective work and other purposes, during the 16th, 17th and 18th centuries, when they reached their height of popularity, their modern vestiges and significance in folklore.

Olivares Figueroa, R. El folklore en la escuela; consideraciones sobre su aplicación práctica. *Educación* (Caracas) 1945, VI, no. 39, p. 22-24.

Excellent detailed guide showing Venezuelan elementary school-teachers how to use folklore in their teaching: its educational values, methods of introducing it in the classroom, types of folklore suitable for different subjects taught, bibliography of various Venezuelan folklore readily available to teachers.

Olivares Figueroa, R. Observaciones pedagógicas sobre el folklore venezolano. *Educación* (Caracas) 1946, VI, no. 44, p. 19-23.

Discusses concepts of anonymity, spontaneity, predominance of intuition, absence of erudition, and technical simplicity in relation to folklore. Offers a plan of action for Venezuelan teachers in using folklore in schools.

Oramas, Luis R. El folklore en la escuela. *Educación* (Caracas) 1945, VI, no. 38, p. 14-18.

Observations with some descriptive detail, on the character of Venezuelan folksong and other folklore.

Ortega, Pompilio. Folklore hondureño. Tegucigalpa 1946. 124 p.

Oyarzún, Aureliano. Los onas o selknam de la Isla Grande de Tierra del Fuego. *Revista del Museo histórico nacional de Chile* 1945, I, 453-482.

From *Anales del Instituto de etnografía americana* (Universidad nac. de Cuyo, Mendoza, Argentina) 1941, II, 9-33. Describes dress, adornment, arms, basketry, customs, mythology and festivals of Klóketen of these nomads.

Paiva, Mario. A vida dos animais de Amasônia, suas lendas e superstições. Belém, Brasil, Oficinas gráficas da Revista da veterinaria 1945. 50 p.

Parsons, Elsie Clews. Peguche canton of Otavalo, province of Imbabura, Ecuador; a study of Andean Indians. Chicago, Illinois,

U. S. A., University of Chicago press 1945. viii, 225 p. 40 pl. 3 fig. 3 charts.

Record of author's field work there during several months in 1940 and 1941. Describes architecture, implements, foods, arts and crafts, customs from birth to death, cures, religious beliefs, chief festivals and dances, omens, riddles, narratives and other folklore, indicating the fusion of indigenous Andean and Spanish folklore, with some parallels from Middle America and southwest U. S. A. Summary account in appendix of diverse folklore from Juan Montalvo parish, Cayambe canton, Pichincha province.

Peraza, Luis. *El indio y el negro en nuestro teatro. El farol* (Caracas) May 1946, p. 2, 30.

Pereda Valdés, Ildefonso. *La madre negra. Afroamerica* (Mexico, D. F.) 1945, I, 63-65.

Discusses important part played by mother in development of negro in South American civilization, showing her great influence in maintaining cultural tradition in beliefs, customs, cradle songs and other folklore.

Pereda Valdés, I. *Un centenario y un aniversario; informe de la Sociedad folklórica del Uruguay. Boletín de la Asociación de profesores de enseñanza secundaria y preparativa del Uruguay* (Montevideo) March 1946, 4 p.

Pérez Martínez, Héctor. *Cuauhtemoc; vida y muerte de una cultura. Mexico, D. F., Ed. Leyenda [1945?]. 322 p. 20 pl.*

Pijoan, M. *The health and customs of the Miskito Indians of northern Nicaragua: interrelationships in a medical program. Al* 1946, I, no. 1, p. 41-66.

Includes description of various customs, dress, bodily adornment, architecture and foods.

Plath, Oreste. *Baraja de Chile. Santiago de Chile, Zig-zag* 1946. 237 p.

On misc. aspects of Chilean folklore: folktypes, alcoholic drinks, knives and death in various folklore manifestations, street cries with words and music, Christmas, New Year, nicknames and various manifestations of folk wit, folk tales, legends, traditions, folkspeech, animals, etc. A general synthesis of examples, with bibliography.

[Plath, O.] Roget, Claudio. *Oreste Plath y el folklore. La opinión* (Santiago de Chile) July 21, 1946, p. 9.

Reviews folklore work of Plath, especially his *Museos y aspectos del folklore en el Brasil* and his *Baraja de Chile*.

Posnansky, Arthur. *Tihuanacu, la cuna del hombre americano. New York, J. J. Augustin* 1945-1946. 3 vols.

Price Mars, Jean. Culte des marassas. Afroamerica (Mexico, D. F.) 1945, I, 41-49.

Describes Haitian customs, beliefs and other folklore related to *marassa* or *jumeau*, and believes this cult came from Dahomey in West Africa, and its origin is to be found in the constitution of the African family.

La propaganda folklórica. El peruano (Lima) Feb. 7, 1946, p. 1.

Reichel-Dolmatoff, Gerard. Mitos y cuentos de los indios chimila. Boletín de arqueología (Bogotá) 1945, I, no. 1, p. 4-30.

Resolución sobre el folklore, entre las aprobadas por la junta de ministros y directores de educación de las repúblicas americanas, reunida en Panamá, 27 de septiembre a 4 de octubre de 1943. FA 1946, VI, 11-12.

Recommendations for departments of education in the American republics for stimulating folklore study.

Rivera, Papito. Costumbres nacionales. Cuadernos dominicanos de cultura 1946, nos. 31-32, p. 5-37.

Vivid description of folk life in a typical Dominican village, folktypes (pulpero, alcalde, maestra, barbero, curandero, bruja, etc.), the velorio, merengue, etc.

Roa Bastos, Augusto. El folklore en el Paraguay. Revista de turismo (Asunción) April 1946, p. 8-9.

Rodríguez Demorizi, Emilio. Samaná, pasado y porvenir. Ciudad Trujillo, Ed. Montalvo 1945. 261 p. (Archivo general de la nación, vol. III.)

General description of this interesting region of the Dominican Republic, its land, people, history, etc., reproducing pertinent descriptive passages from historians, travelers, etc.

Ruiz Meza, V. Los arrieros. Mexico, D. F., Vargas Rea 1946. 37 p.

Samayoa Chinchilla, Carlos. La profecía de los channes. Universidad de Antioquia (Medellín, Colombia) 1945, XVIII, no. 70, p. 353-358.

Samayoa Chinchilla, C. Tres mitos precolombinos. Revista de América (Bogotá) Feb. 1946, p. 259-269.

Schultze Jena, Leonhard. La vida y las creencias de los indios quichés de Guatemala; traducción al castellano de la obra en alemán de . . . , por . . . Antonio Goubaud Carrera y Herbert D. Sapper. Anales de la Sociedad de geografía e historia de Guatemala 1945, XX, no. 3, p. 236-262, 337-360.

On malign forces, magic objects, destiny, prayer, calendar, concepts of divinity, soothsayer, witchdoctor, dance (palo volador, venado, culebra), and bibliography.

[Sociedad folklórica de México.] Ramos Espinosa, Alfredo. La Sociedad folklórica de México en 1944. ASFM 1944, V, 435-488.

A pleasant survey of the year's work and papers delivered.

[Sociedad folklórica de México.] Pruneda, Alfonso. La Sociedad folklórica de México. ASFM 1944, V, 449-455.

Fine praise of the work of this excellent society.

Sociedad folklórica dominicana. Editorial; acta de fundación; miembros fundadores; actividades de la sociedad. Boletín del folklore dominicano 1946, I, no. 1, p. 5-9, 49-50.

Sojo, Juan Pablo. Los abuelos de color; apuntes generales sobre el folklore venezolano. El farol (Caracas) Jan. 1946, p. 18-21, il.

Sorondo, Xavier. Cosas de charrería. Previsión y seguridad (Monterrey, Mexico) 1946, X, 133-135.

On the Mexican folktpe of the charro.

Sosa, Patricio. El gaucho y sus intérpretes. Chasqui (Buenos Aires) 1945, I, no. 1, p. 12-13, 18.

Tries to evaluate true character of the Argentine gaucho folktpe, as distinguished from literary, dramatic, radio, etc., portrayals of him.

Soto Avendaño, Ernesto. Folklore. AFA 1945, p. 23-26.

Urges Argentine artists to seek inspiration in their own folklore, bred in their own mother earth.

Steward, Julian H. and others. Handbook of South American Indians. Washington, D. C., U. S. government printing office 1946. 2 vols. I: xix, 624 p. 112 pl. 69 fig. 7 maps; II: xxxiii, 1035 p. 192 pl. 100 fig. 11 maps. (Smithsonian institution, Bureau of American ethnology, bulletin 143.)

II: Andean civilizations, central, southern and northern. I: Marginal tribes, southern, Chaco, eastern Brasil. Excellent descriptive summaries of existing data, tribe by tribe, under these general headings, each with introductory section, of tribal division, geography, archeology and history of each in brief, and in more detail, arts, architecture, dress, customs, beliefs, folk narratives, and other aspects of traditional culture, with bibliography. The writeup of each tribe follows a fairly uniform pattern, is by one or another of 33 collaborating specialists of the U. S. A. and Latin America, under the general editorship of Steward, to serve as a scholar's reference, students' text, and general readers' guide, and to stimulate further research.

Attention is centered on each culture at time of its first contact with Europeans. III is to treat the tropical forest tribes. IV is to treat the circum-Caribbean tribes. V is to be a comparative study of distribution of cultural aspects and impact of Old World culture.

Tamayo, Francisco. Datos sobre el folklore de la región de El Tocuyo. Caracas, Impresores unidos 1945. 30 p.

Good sampling of tales, riddles, poetry, dances and children's games from this Venezuelan region, with keen observations on this folklore.

Taylor, Douglas. Carib folk beliefs and customs from Dominica, British West Indies. Southwestern journal of anthropology (University of New Mexico) 1945, I, 507-530.

[Tiscornia, E. F.] Prof. Eleuterio F. Tiscornia. AFA 1945, p. 46-47.

Editorial and speeches by Enrique Banchs and Santo S. Faré on Tiscornia, who died July 1.

Valle, Carlos del. Introducción al estudio del folklore como ciencia. Honduras rotaria (Tegucigalpa) 1946, IV, no. 41, p. 8, 19.

Lecture read in Instituto hondureño de cultura interamericana. Tries to define folklore and indicate its growing importance in universities and among intellectuals in the New World.

Valle, Rafael Heliodoro. Bibliografía maya. Mexico, D. F., Instituto panamericano de geografía e historia 1937-1942. 404 p.

Reprint of this excellent bibliography, containing many items of folklore interest, from the *Boletín bibliográfico de antropología americana*, vols. I-V, abc by author, many titles with comments. Author expects to publish a second vol. of additions and general subject index.

Valle, R. H. Imaginación de México. Buenos Aires, Espasa-Calpe 1945. 216 p. (Colección Austral no. 477.)

Vega, Carlos. La ciencia del folklore en la Argentina; apuntes para el capítulo I (1890-1900). AFA 1945, p. 27-33.

General historic survey of growth of folklore studies and pubs. in Argentina in earliest period, 1893-1904, from author's book, *Música popular argentina*.

Vellard, Jean Albert. Folklore de los pescadores del lago Titicaca. AFA 1945, p. 81-8.

Describes misc. folklore from Bolivia.

Verger, Pierre. Fiestas y danzas en el Cuzco y en los Andes. Buenos Aires, Ed. sudamericana 1945. 199 p.

Vianna, Oliveira. El orgullo ecuestre entre los gauchos riograndenses. *Revista mexicana de sociología* 1946, VIII, no. 1, p. 91-98.

Analyzes the pride in his horse of this cowboy folktype in Rio Grande do Sul of south Brasil, as shown in his folk verses, customs, etc.

[Vienrich, A.] Puccinilli, Jorge. Adolfo Vienrich, precursor del folklore peruano. *Mercurio peruano* (Lima) March 1945, p. 130-135.

MYTHOLOGY

Antolínez, Gilberto. Mitología indígena americana: el monstruo taurepán de los eclipses. *Onza, tigre y león* (Caracas) 1946, VIII, no. 86, p. 20-21.

Synthesizes versions of myth explaining eclipse of Taurepan Indians of state of Bolivar, Venezuela.

Clay, Charles. The Cree legend of creation. *AFQ* 1946, II, no. 2, p. 69-71.

Canadian Swampy Cree folk narratives about their ancient hero or creator, Wesukechak, great flood, and subsequent world creation.

Hanke, Wanda. El jaguar en la mitología americana. *Saber vivir* (Buenos Aires) 1945, V, no. 58, p. 38-39.

Kramer, Samuel N. Enki and Ninhursag, a Sumerian "paradise" myth. New Haven, Connecticut, U. S. A., American school of Oriental research 1945. 40 p. 3 il.

Valcárcel, Luis E. El diluvio. *El aillu* (Cuzco, Peru) 1945, I, nos. 1-2, p. 13-14.

On the flood myth in ancient Inca Peru, citing versions from Cristobal de Molina.

LEGEND AND TRADITION

[Alberta] Here and there. *AFQ* 1946, II, no. 1, p. 6-7.

Legend explaining origin of Dogrib Indians and tradition about rainbow colors of Lake Louise, Alberta, Canada.

[Alberta] How Wetaskiwin received its name. *AFQ* 1946, II, no. 1, p. 13-14.

Wetaskiwin spatinow "the hill where peace was made," between Black-foot and Cree Indians, Alberta, Canada.

Anderson, Arthur J. O. Taos uprising legends. *P* 1946, LIII, 331-337.

Examines facts underlying legend of plot to overthrow Americans in New Mexico, U. S. A., 1846-1847.

Antolínez, Gilberto. El oso frontino y la leyenda del salvaje. Acta venezolana 1945, I, no. 1, p. 101-113.

Antolínez, G. Leyenda de la yuca o mandioca. Onza, tigre y león (Caracas) 1946, VIII, no. 84, p. 11-12.

Tradition of origin of this plant, collected by Cândido Mariano da Silva Rondón from Paresí Indians in Brasil.

Bellows, Arnold H. The elm tree grave at Woodstock. NYFQ 1946, II, no. 3, p. 214-216.

Retells tradition from Woodstock, New York, of wife buried with elm stick with which her jealous husband beat her to death, and which grew up from her grave.

Bonner, William Hallam. Hudson river legends of Captain Kidd. NYFQ 1946, II, 40-51.

Discusses biographic facts of end of Kidd's life in reviewing history of many attempts to find his treasure around New York, and summarizes 7 legends indicating where Kidd's treasure might be found.

Bonner, W. H. The flying Dutchman of the Western world. JAF 1946, LIX, 282-288.

Is Captain Kidd, whose legendary lore is examined as found in Irving, Cooper and other U. S. literary authors, 1820-1850.

Braddy, Haldeen. The spook of Sulphur Springs, Texas. JAF 1946, LIX, 317-319.

Reports on appearances of this legendary figure.

Burkitt, Thyrza Young. The mystery of constable Graburn. AFQ 1946, II, no. 1, p. 31-33.

Fire ball ghost legend of Alberta, Canada.

Câmara Cascudo, Luis da. Los mitos de las aguas del Brasil. ASFM 1944, V, 11-34.

Chiefly on materials related to legendary figures associated with water in Brasil and their European and African background.

Carpenter, Edmund S. The elixir spring of Kiantone. NYFQ 1946, II, 106-119.

Misc. traditional material from Pennsylvania, U. S. A.

Carrasco Pizana, Pedro. Paricutín volcano in Tarascan folklore. P 1946, LIII, 299-306.

Gives various potentially folkloric traditions explaining the appearance of this volcano in 1943 in Michoacan, Mexico, as heard in that region.

[Castillo Grajeda, José del.] Vida de la China Poblana, escrita por su confesor. Mexico, D. F. 1946.

Cisneros Córdova, Emeterio. Pallahuarcuna. El aillu (Cuzco, Peru) 1945, I, nos. 1-2, p. 18-19.

Inca tradition of this place, in the Hoya del Mantaro.

Clark, Howard D. Lost mines of the old west. Buena Park, California, U. S. A., Ghost town press 1946. 64 p.

Davis, Edwin Adams. Of the night wind's telling; legends from the Valley of Mexico. Norman, Oklahoma, U. S. A., University of Oklahoma press 1946. xxiv, 276 p.

Delgado Vivanco, Hilda Isabel. Los luceros. El aillu (Cuzco, Peru) 1945, I, nos. 1-2, p. 55-57.

4 legends and traditions in Spanish from Grau and Cuzco: Los luceros, Pueblo enterrado, El toro de oro and Los sapos cansados.

Dengler, Dorothy. Tales of buried treasure in Rochester. NYFQ 1946, II, no. 3, p. 174-181.

Retells 3 early 19th century treasure traditions from New York state involving seer stones by which treasure locations are revealed, taken from George H. Harris, Myths of Onanda or treasure hunters of the Genesee, ms. written 1864-1886.

Dorson, Richard M. Jonathan draws the long bow. Cambridge, Massachusetts, U. S. A., Harvard university press 1946. ix, 274 p.

See under Folktale for comments.

Echagüe, Juan Pablo. Tradiciones, leyendas y cuentos argentinos. Buenos Aires and Mexico, Espasa-Calpe argentina 1944. 153 p. (Colección Austral 453.)

Echagüe, J. P. La venganza del Aconcagua; del folklore sanjuanino. AFA 1945, p. 7-13.

On traditional character of mountainous region of San Juan, Argentina.

Fernández, Justo. Antología de la tradición y la leyenda ancashina. Huaraz, Nueva era 1946. 123 p.

Gard, Robert. Alberta's "Wild Bill Hickock." AFQ 1946, II, no. 2, p. 62-65.

Legendary lore about Al Martin, famous gunman of Alberta, Canada.

Garrido, Edna. Las lomas "Dos Hermanos." Boletín del folklore dominicano 1946, I, no. 1, p. 28-29.

Tradition explaining origin of these two ridges in Azua, Dominican Republic.

Garrioch, Alfred. Female Moses of the Peace. AFQ 1945, I, 107-109.

Legend from Alberta, Canada, involving scar from wound on mother being passed on to daughter.

Godsell, Jean W. The crimson stain. AFQ 1945, I, 112-113.

Indian witchdoctor legend of man caused to die who was far away, from Alberta, Canada.

Hand, Wayland D. The Lost Cabin gold mine. CFQ 1946, V, 399-400.

Traditional material about a gold mine in Wyoming, U. S. A.

Harris, Jesse W. Myths and legends from southern Illinois. HF 1946, V, 14-20.

Summarizes some traditions, a witch and a ghost legend, and some folktales.

Mawley, Herbert J. The sea serpent of Silver lake. NYFQ 1946, II, no. 3, p. 191-196.

Synthesis of accounts in *Wyoming Times* of Perry, New York, of the sighting of this serpent in 1855, and account of the origin of this tradition, taken from Frank D. Roberts, *History of the town of Perry, N. Y.*, 1915.

Hibbard, Esther Lowell. The Ulysses motif in Japanese literature. JAF 1946, LIX, 221-246.

Based on author's Ph.D. thesis, University of Michigan, 1944. Analyzes 16 basic motives of this legend in 13 variants of Japan, dating from the 17th to the 20th century, establishes a prototype, compares it with Ulysses legend as known in Renaissance Europe, concludes earliest appearance of the Jap legend is early 17th century. Examines European contacts with Japan around this time, and concludes Ulysses legend was carried to Japan, where it adapted easily to local environment.

Jiménez Borja, Arturo. El toro de Antaicocha. El aillu (Cuzco, Peru) 1945, I, nos. 1-2, p. 16.

Legend from Canta, dept. of Lima, Peru, of silver bull who comes out of lake and is father of calves born in the full moon.

[Longfellow, Henry Wadsworth] Osborn, Chase S. and Stellanova. Schoolcraft —> Longfellow —> Hiawatha. Lancaster, Pennsylvania, U. S. A., Jaques Cattell press 1942. xix, 697 p. 26 pl.

Excellent il. of literature based on folklore. Part 2 prints verses of Longfellow's great literary epic of the legend of Hiawatha, interspersed

with passages from Schoolcraft's reports on Indian folklore, chiefly Ojibway, of the Lake Superior region of upper Michigan, U. S. A., on which this epic is based. The parallel texts, one after the other, episode by episode, make easy comparison of the folkloric and literary versions. Part 3 gives bibliography and biography of Schoolcraft, including (p. 397-423) his activities in collecting Indian folklore. Part 1 includes a description of Hiawatha's people, which also has much of folklore interest.

Menéndez, Carlos R. *Las guayabas del padre Cardete. Previsión y seguridad* (Monterrey, Mexico) 1946, X, 65-66.

On legend of this priest in Merida, Yucatan, Mexico, and tree which miraculously kept him continually and exactly supplied with its fruit.

Miller, William Marion. Another phantom hitchhiker story. HF 1946, V, 40-41.

A variant from Steubenville, Ohio, of this oft reported and apparently quite popular and widespread legend in U. S. A.

Mountain Horse, Mike. *Medicine Rock, Lethbridge.* AFQ 1945, I, no. 4, p. 133.

Tradition of this rock, thought to be a medicine man, told by a Canadian Blackfoot Indian.

Negrón Pérez, Porfirio. *El cul-cal-kin.* YMTM 1945, año VII, tomo VI, no. 75, p. 259-260.

Legend of a priest in Merida, Yucatan, Mexico, who went about the streets at night disguised as a ghost so he could visit his lovers without being recognized.

O'Beirne, James. The ghostly priest who says mass. NYFQ 1946, II, no. 3, p. 213-214.

Version about Father Mathews in St. Mary's church, Pope's Quay, Cork, as remembered by an Irishman from Cork. Other versions of this legend are localized in Glen Falls, Cohoes and New York City.

O'Beirne, J. *Una Ban: an Irish song and story.* NYFQ 1946, II, 269-272.

Tells legend on which this song is based, as heard in county Wicklow, Ireland.

O'Hara, Edgar B. *Si Brown and Big Dick.* NYFQ 1946, II, 209-212.

Tells various legendary material about these 2 folk heroes of New York.

Olivares Figueroa, R. *Mitos y leyendas. Onza, tigre y león* (Caracas) 1945, VIII, no. 87, p. 18-23.

Synthesis of about a dozen themes of legends and traditions.

Pereira, Fidel. *Chaingavane: el Pongo del Mainiqui y los petro-*

glifos; leyenda machiguenga. *Revista del Museo nacional* (Lima) 1944, XIII, 84-88.

Legend relating deeds of this demigod.

Pérez Serrano, Manuel. *El duende y la Matlacihua*. ASFM 1944, V, 35-40.

Discusses legendary materials about this Llorona type in Mexico.

Porter, Kenneth Wiggins. *A legend of the Biloxi*. JAF 1946, LIX, 168-173.

Seminole-negro, from Brackettsville, Texas, U. S. A., and Nacimiento, Coahuila, Mexico.

Price, Robert. *John Chapman; a bibliography of "Johnny Appleseed" in American history, literature and folklore*. Paterson, New Jersey, U. S. A., Swedenborg press 1944. vi, 40 p.

Classified bibliography of biographical, literary and artistic references, including 13 on folklore.

Rahum, Arie. *The rabbi's advice*. EJ 1945, I, 35-37.

Story of advice given by the rabbi of Kuzmir, Poland, and followed by 3 rich Jews. Though it appeared to make no sense, it proved sound.

Riley, D. E. *The Lost Lemon Mine*. AFQ 1946, II, no. 1, p. 15-18.

Tradition of this mine of Alberta, Canada, which cannot be found.

Rocha, Juan L. *La laguna de Quingray Quero; leyenda chinchaysuya*. *Revista del Museo nacional* (Lima) 1944, XIII, 89-92.

Retells simply a tradition of a rock and a lake that was near Ocsamarca, in Peru, about a condor who tried to carry off a gold puma. Vocabulary.

Samayoa Chinchilla, Carlos. *Los hoyuelos de los cocos: leyendas de Guatemala*. *Revista de América* (Bogotá) April 1945, p. 93-95.

Schwarzbaum, Haim. *The denier and the loaves of bread*. EJ 1946, II, nos. 1-2, p. 97-105.

On this religious Hebrew Moses legend, its Arabic and other parallels, origin and spread.

Shaw, jr., James G. *Union college ghost*. NYFQ 1946, II, 137-138.

Legend of mob killing of girl whose father killed her lover and mob also killed him.

Shneurson, Zeldah. *A Moroccan-Jewish version of the Midas legend*. EJ 1945, I, 40-41.

Published here in primitive Hebrew style of an old Moroccan Jewess in Jerusalem.

Souza-Novelo, Narciso. X-wich-k'in; leyenda maya. YMTM 1946, VII, no. 80, p. 80-83, 86-88.

Legend of an Itzá Indian girl of Chichén Itzá, Yucatán, México, who fell in love with a captive, freed him, but both were killed in flight. Some of the speeches are in Mayan, with Spanish translation; also there is a vocabulary of Mayan words used elsewhere in the text.

Speroni, Charles. The uncorrupted body. CFQ 1946, V, 396-398.

Cites variants of legend of dead person's body miraculously preserved, from various countries.

Tabor, Edward O. and Thompson, Stith. Paul Runyan in 1910. JAF 1946, LIX, 134-135.

Fragmentary account of various episodes related to this legendary U. S. hero, recalled as heard in 1910 in a lumber camps of Oregon.

Walker, Warren. The Beckwith murder case. NYFQ 1946, II, 120-129.

Of Columbia county, New York, of the 1880's.

Wallace, Paul A. W. The white roots of peace. Philadelphia, Pennsylvania, U. S. A., University of Pennsylvania press 1946. xii, 59 p.

Composite English form, based on versions of Newhouse, Gibson and Chiefs of Six Nations reserve, Ontario, Canada, of Deganawidah legend of the founding in the mid 15th century at Onondaga (Syracuse, New York) of this dynamic unity for peace, a model for the original U. S. A.

Walter, George W. When the bells tolled. NYFQ 1946, II, 130-137.

7 bell traditions, from New York.

Zlotnik, Jehuda L. Seven worlds and the sons of Cain. EJ 1945, I, 23-28.

Hebrew text with English summary. On passages in the Zohar describing the 7 earths, 2-headed sons of Cain (or Adam) in the lower world, etc.

FOLKTALE

Alcover, Mossén Antoni M. Folktales of Mallorca; a selection from "L'aplec de rondaies mallorquines" de . . . ; translated by David Huelin. Buenos Aires, Agonía 1946.

Aschmann, Herman P. Totonac phonemes. IJAL 1946, XII, 34-43.

Totonac text, with literal and free English translations (p. 40-41), from Zapotitlán de Méndez, Puebla, Mexico, of a tale about a man abandoning his wife who kills him and becomes the wife of a monkey.

Belpré, Pura. The tiger and the rabbit and other tales. Boston, Houghton Mifflin 1946. 119 p. 21 il.

14 well selected folktales from Puerto Rico, simply retold for children in English, "as they were told to me," as author remembers them from her childhood, including Juan Bobo, Hormiguita and other folktale classics. Also The 3 Magi, taken from Manuel Fernández Juncos. These tales are typical of Spanish tradition, and in her pleasing style, the author has preserved a Spanish flavor.

Braddy, Haldeen. East Texas hunting windies. SFQ 1945, IX, 187-189.

5 tall tales of hunting from Texas, U. S. A.

Braddy, H. Vashka. JAF 1946, LIX, 70.

A variant of the Brahman's dream folktale, reported by a New York university student of Russian descent.

Burczak, Helen. A fairy tale from Poland. NYFQ 1945, I, 110-112.

Told in Polish (only English text is given here) in Binghamton, New York. Calumniated wife theme.

Burton, Dorothy Jean. The compact with the Devil in the middle English *Vision of Piers the plowman*, B. II. CFQ 1946, V, 179-184.

Study of William Langland's literary use in English of this folktale theme.

Calhoun, Francly. Four Puget Sound folktales. JAF 1946, LIX, 40-44.

English texts from U. S. A., with comments.

Câmara Cascudo, Luis da. Contos tradicionais do Brasil; confrontos e notas. Rio de Janeiro, Americ 1946. 410 p.

Fine Brazilian collection of 101 tales, mostly folktales, some legends and traditions, of enchantment, exempla, animals, jokes, religion, origin, Devil, riddles, etc., with names of place and informant, and comparative notes.

Claudel, Calvin. Four tales from the French folklore of Louisiana. SFQ 1945, IX, 191-208.

English texts, one from France, with good notes.

Colman, Narciso R. (Rosicran). Folklore guaraní: Pucaraiti (Nido de risas), con doscientos chistes en guaraní; dulces que irán apareciendo por serie; primera serie, letras A. C. Asunción, Imp. Guaraní 1946. 30 p.

Guarani texts of jokes and anecdotes current among Paraguay folk.

Davidson, Levette J. "Gassy" Thompson—and others: stories of local characters. CFQ 1946, V, 339-349.

Journalistic anecdotes, usually of the tall tale type, told about local characters in Colorado, U. S. A.

Dorson, Richard M. Jonathan draws the long bow. Cambridge, Massachusetts, U. S. A., Harvard university press 1946. ix, 274 p.

From town histories, newspapers, magazines, almanacs and other local and little known printed sources, author here assembles supernatural and tall tales, Yankee yarns and local legends, and various items analogous to folk legends, traditions and tales, from the New England region of U. S. A. Also a fine background chapter on New England storytelling, and one on the use of such materials as here collected by literary authors: Brainard, Whittier, Thompson, Stowe, Robinson, Day, Wasson, Coffin and Hard.

Dorson, R. M. Two city yarnfests. CFQ 1946, V, 72-82.

Reproduces a number of tall tales from various sources, of U. S. A.

Eberhard, Wolfram. Volksmärchen aus Südost-China (Sammlung Mr. Ts'ao Sung-Yeh), bearbeitet von . . . Helsinki, Academia scientiarum fennica 1941. 349 p. (Folklore Fellows Communications, no. 128.)

Fairly literal German translations of 190 of the c. 500 Chinese folktales collected by Ts'ao in Chin-hua, Chekiang province, now in ms. in Berlin's Staatliches Museum für Völkerkunde, bearing author's Chinese folktale nos. of FFC 120.

Egui, Luis Eduardo. El cuento en la escuela primaria. Educación (Caracas) 1946, VI, no. 43, p. 62-78.

Shows how folktales can be used in composition exercises in elementary classes, with examples.

Elish, Karl M. Death and the old man. NYFQ 1946, II, 59.

English retelling of Yiddish tale from Minsk, Russia, of tired man who called for Death, but forgot all tiredness when Death appeared. Motive C 11.

Espinosa, Aurelio M. Cuentos populares de España. Buenos Aires —Mexico, Espasa-Calpe argentina 1946. 216 p. (Colección Austral.)

A selection of folktales from Spain, 62 from author's 280 *Cuentos populares españoles*, Stanford university 1923-1926, in 3 vols., and 5 from unpub. ms. of author's son, Aurelio jr., of over 500 *Cuentos populares castellanos*, offering a handy popular vol. of some of Spain's best known folktales.

Gallant, Samuel. The child in the subway. NYFQ 1946, II, 276-277.

New York City anecdote.

Gard, Robert E. Johnny Chinook; tall tales and true from the Canadian west. New York, Longmans, Green 1945. xix, 360 p.

A reporter's rather than a scholar's job.

Garofalo, Alexander J. The oven of the seven Montelli. NYFQ 1946, II, 273-275.

A tale of hidden treasure and greed, told by a Sicilian now living in Ridgefield Park, New Jersey, U. S. A.

González Casanova, Pablo. Cuentos indígenas, recogidos por . . . Mexico, D. F., Imprenta universitaria 1946. xix, 202 p. (Universidad nac. de México, Biblioteca de filología y lingüística indígenas, I.)

14 folktales, mostly animal tales, in modern Nahuatl folkspeech with Spanish translation, without indication of provenience. Are they all from Tepoztlan?

Grant, Rena V. The Konikillah, a Kwakiutl tale. JAF 1946, LIX, 194-196.

In English, from Vancouver Island, British Columbia, Canada.

Guterman, Norbert and Jakobson, Roman. Russian fairy tales; translation by N . . . G . . . ; folkloristic commentary by R . . . J . . . New York, Pantheon 1945. 662 p.

Halpert, Herbert. Aggressive humor on the East Branch. NYFQ 1946, II, 85-97.

Of the Delaware river, New York. 21 folktales of numskulls, tricksters and clever retorts, with notes.

[Harris, J. C.] Stafford, John. Patterns of meaning in *Nights with Uncle Remus*. American literature 1946, XIII, 89-108.

Hartikka, H. D. Tales collected from Indiana university students. HF 1946, V, 71-82.

13 tall, ghost and other folktales and legends, chiefly from Indiana, U. S. A.

Hayeslip, Eleanor. Sorting our tall tales. NYFQ 1945, I, 83-87.

Explains classification of tall tales in archives of New York state college for teachers. Major categories are: individuals (of ingenuity and strength), zoological creatures, botanical objects, oversize or unusual objects, weather.

Himelick, Raymond. Classical versions of "The poisoned garment." HF 1946, V, 83-84.

Calls attention to ancient Greek parallels of motive D 1402.5, dealing with Hercules and Medea.

Jagendorf, Moritz. Catskill Darling: facts about a folk hero. NYFQ 1945, I, 69-82.

Biography and anecdotes about Johnny Caesar Cicero Darling (1810's-1880's or 1890's) of Monticello, New York, a famous local teller of tall and other folk tales.

Jansen, William Hugh. Bill Waltz, a Hoosier folk character. HF 1946, V, 38-39.

3 folktales or anecdotes, from Indiana, U. S. A.

Krappe, Alexander Haggerty. A Solomon legend among the Indians of the north Pacific. JAF 1946, LIX, 309-314.

Believes lovers' intrigue in which girl pretends death and child born of dead mother tale is independent, though often incorporated into Divine raven theme current among Indians of Oregon and Washington, U. S. A., and British Columbia, Canada. Cites medieval European parallels as its source.

Kroeber, A. L. A Karok Orpheus myth. JAF 1946, LIX, 13-19.

English texts of 4 variants of a U. S. Indian folktale.

Loomis, C. G. The tall tales of Dan de Quille. CFQ 1946, V, 26-71.

Good critical examination of life and work of this journalist, reproducing numerous tall tales published by him chiefly in the *Territorial enterprise* of Virginia City, Nevada, U. S. A., 1867-1878. See also CFQ 1946, V, 108-109, for a tall tale in verse, pub. in this newspaper.

Loomis, C. G. California fertility lore: 1848-1858. CFQ 1946, V, 329-333.

Journalistic tall tale reports on how big things grow in California, U. S. A.

Masterson, James R. Travelers' tales of colonial natural history. JAF 1946, LIX, 51-67, 174-188.

Seeks evidence of tall tale and belief materials in travelers' accounts of U. S. A. in its colonial period, only in materials of natural history, from mammals to minerals, excluding man.

Miller, William Marion. A boundary-moving ghost. NYFQ 1945, I, 105-106.

Tale from Darke county, Ohio, U. S. A., by informant whose family came from France in 1839, of boundary stone replaced by ghost who could not rest. Motive E 345.1.

Opler, Morris Edward. The creative role of shamanism in Mescalero Apache mythology. JAF 1946, LIX, 268-281.

Gives long (over 10 p.) text in English of a folktale of these southwest U. S. A. Indians, composed of many motives, as il. of how a shaman, deeply

interested in any lore in which his power source is mentioned, is likely to magnify its importance, in this case Patricio, who got power from lizard, elaborates lizard help in Giant cycle.

Pike, Kenneth L. Another Mixtec tone pun. *IJAL* 1946, XII, 22-24.

Mixtec text, with literal and free English translations, from Oaxaca, Mexico, of a tale whose point depends on resemblance of words for "palm" (which priest sent Indians for) and "fox" (which they brought him).

Pomares, Ricardo. La laguna encantada: leyenda colombiana de Oswaldiaz. Onza, tigre y león (Caracas) 1945, VIII, no. 77, p. 10-11, 20-22.

Folktale, from Colombia, of enchanted Chibcha princess and brothers, who live in a palace at the bottom of a lake, and appear on the surface as golden ducks.

Radin, Paul. Zapotec texts: dialect of Juchitan Tehuano. *IJAL* 1946, XII, 152-172.

Zapotec texts and English translations of ten folktales collected in 1912 from a native of Juchitan, Oaxaca, Mexico.

Radin, P. Folktales of Japan as told in California. *JAF* 1946, LIX, 289-308.

16 texts in English, each with comment by collector, who took them down in Japanese.

Shapiro, Irwin. The lover's gift. *NYFQ* 1946, II, 277-278.

New York City anecdote.

Taylor, Archer. A Lithuanian formula tale. *JAF* 1946, LIX, 194.

Thompson, Stith. The folktale. New York, Dryden 1946. x, 510 p.

Excellent general treatise on folktale and related forms (myth, legend, tradition, etc.) in oral tradition and world literature. Surveys the nature, content and spread of tale stocks of Asiatic-European culture area and of primitive North American Indians, including impact of the former on other cultures and traces of it in ancient literature. States and appraises thoughts and theories of scholars in this field. Deals instructively with problems of collecting, classifying and studying folk narratives. Bibliography of collections of world's tales and studies about them. Indexes of tale types and motives cited, and of keywords. The year's best basic work in the field.

Trop, Sylvia. An Italian Rip van Winkle. *NYFQ* 1945, I, 101-105.

Informant lives in Granville, New York, but was born in Falciano, Italy. English text is given of folktale which includes motives of grateful dead, otherworld journey, with miraculous passage of time, and allegory of fat and lean sheep.

Turcot, Marie-Rose. *Trois contes populaires canadiens*. AFLQ 1946, I, no. 1, p. 153-172.

3 texts: *Le chevreu' merveilleux*, *La poiluse*, *Les bessons*.

Two salt sea tall tales. NYFQ 1946, II, 141-142.

Giant oyster, and Sea serpent, from New York.

Wonderly, William L. *Phonemic acculturation in Zoque*. IJAL 1946, XII, 92-95.

Zoque text and English translation, from Copainalá, Chiapas, Mexico, of a tale of John the soldier.

POETRY, MUSIC, DANCE AND GAME

Attias, Moshe. *The ballad of Don Bueso*. EJ 1946, I, no. 4, p. 235-238.

With Spanish text of this ballad dictated to writer by Jewess of Salonika, Greece.

Brewster, Paul G. *La distribución geográfica de la balada inglesa "Las dos hermanas," por . . . ; traducción de Albert William Bork*. ASFM 1944, V, 49-68.

Synthesis of international historic geographic study of this theme, which was to have been author's doctoral thesis, and its folktale parallel of the Singing bone, with a Child text of the ballad, all in English and Spanish.

Brewster, P. G. *Hoeveel hoornen heeft de bok? (How many horns has the buck?); prolegomena tot een vergelijkende Studie over een kinderspiel. Volkskunde (Volkskunde-commissie der nederlandsche akademie van wetenschappen, Brussels) 1944-1945, IV (new series; XLVI old), no. 4, p. 361-393.*

Comparative study of this children's game, citing more than 80 variants from many European countries, and a few from U. S. A., Latin America, Turkey, Africa, Japan, India, etc., with descriptions and verses in original tongue.

Bronson, Bertrand H. *Folksong and the modes*. Musical quarterly 1946, XXXII, no. 1, p. 37-49.

Francello, Elvira. *An Italian version of "Maid freed from the gallows."* NYFQ 1946, II, 139-140.

Italian words with English translation (no music), as learned from author's mother, a native of Belsito, Calabria, Italy.

Garbell, Irene. *The dance of maidens in Ramallah*. EJ 1946, II, nos. 1-2, p. 111-114.

García Matos, Manuel. *Lírica popular de la Alta Extremadura; folklore musical, coreográfico y costumbrista*; 436 documentos musicados inéditos. Madrid, Unión musical española 1944. 429 p.

Grunwald, M. The top among Jews and Gentiles. EJ 1946, I, 72-75.

Describes 2 types of tops used in traditional games by Jewish children at Hanucca, with analogies from Germany and England, perhaps introduced into Europe by ancient Romans.

Liestøl, Knut. Scottish and Norwegian ballads. Oslo 1946. 16 p. (Studia norvegica, no. 1.)

Fine study of their relations, parallels and influence since medieval times, indicating routes of cultural contact.

Meier, John. Die Ballade von schön Adelheid. Schweizerisches Archiv für Volkskunde (Basel) 1946, XLIII, 448-479.

Fine analysis of this ballad, its historic and geographic spread over Europe and to U. S. A., the diversity of its tradition, and its relation to the *Lai de fresne* of Marie de France.

Mendoza, Vicente T. and García Matos, Manuel. Las flautas de tres perforaciones que usan los indígenas de México son de origen hispano. ASFM 1944, V, 183-187.

Mendoza's letter of inquiry on this question, and García Matos' reply indicating this type of flute has long been known in various parts of the world.

Richmond, W. E. Ballad place names. JAF 1946, LIX, 263-267.

Placenames appear in ballads because historic events necessitate recording particular names, or singer wishes to lend credibility to his story, or substitutes one for another which is strange to him. Examples are adduced from English balladry.

Rivlin, Joseph J. "Moses and Batyah the daughter of Pharaoh." EJ 1945, I, 44-45.

Hebrew text with English summary. Gives contents of this short epic poem, containing Biblical and Jewish legendary material, written in Aramaic dialect of Kurdish Jews of Amidiyyah, by Hakham Zekharyah.

Rubin, Ruth. Yiddish folksongs in New York City. NYFQ 1946, II, 15-23.

Misc. comments about them, with a few samples (words only) in Yiddish with English translation.

Sachs, Curt. *Historia universal de la danza*. Buenos Aires. Centurión 608 p. 64 pl.

United States and Canada

Barbeau, Marius. Confrérie des menuisiers de Madame Sainte Anne; appendice I: réponse de mrs de la confrérie de Sainte Anne de Paris, par M. Barbeau; appendice II: la vieille magicienne, texte critique et notes, par Luc Lacourcière, analyse musicale, par Marguerite Béclard d'Harcourt. AFLQ 1946, I, no. 1, p. 72-96.

Beck, E. C. Thumb of Michigan lumberjack lore. JAF 1946, LIX, 320-321.

4 quatrains of verse from lumberjack of Michigan, U. S. A.

Behre, H. E. Square dancing on the eastern shore of Maryland. SFQ 1945, IX, 213-221.

Description of formation, music, step, call, etc., and 10 dances cited from this region of U. S. A.

Bélanger, Jeannine and Barbeau, Marius. La césure épique dans nos chansons populaires; appendice: la césure épique: analyses musicales, par Marguerite Béclard d'Harcourt. AFLQ 1946, I, no. 1, p. 131-152.

With words and music of a dozen Canadian folksongs studied.

Bennett, John. Perry's victory on Lake Erie. Inland seas, quarterly bulletin of the Great Lakes historical society (Cleveland, Ohio, U. S. A.) 1946, II, no. 3, p. 155-158.

Reprints verses only of this broadside ballad, celebrating an important event in U. S. history in which England's fleet surrendered to that of the U. S. A., from the Scioto gazette of Chillicothe, Ohio, Sept. 12, 1813.

Boetcher, Harriet. Folklore in the schools: a handy guide to square dances. NYFQ 1946, II, 71-73.

Excellent teacher's aid. Gives names of 33 U. S. dances and cites books, containing their descriptions and accompaniments, and phonographic recordings.

Brady, Leona. A West Indian ballad from Harlem. NYFQ 1946, II, 266-268.

Words and music, from St. Croix, collected in New York.

Brassard, François. Refrains canadiens de chansons de France. AFLQ 1946, I, no. 1, p. 41-59.

Verses, music and study of *Bois carré*, *Avirons* and *Canot d'écorce qui vole*.

Brewster, Paul G. Some unusual forms of "hopscotch." SFQ 1945, IX, 229-231.

Describes five forms, with diagrams, four from Missouri and one from New York.

Brewster, P. G. The friendship verse, a hardy perennial. HF 1946, V, 111-114.

Gives 28 of these verses, of a tradition more literary than folkloric, gleaned from "old textbooks, notebooks, memory albums and suchlike . . ."

Brower, Lesley. Two jingles. NYFQ 1945, I, no. 2, p. 109.

Five verses against tobacco, and six on a Shanghai hen who overdid herself laying eggs, from New York.

Campa, Arthur Leon. Spanish folkpoetry in New Mexico. Albuquerque, University of New Mexico press 1946. vii, 224 p.

Good background sketch, words only of 60 *romance*, 24 *corrido*, 63 *décima* and 53 *canción* texts, a stream of tradition from Spain and Mexico, kept alive and enriched by a relatively small group of *cantadores*. Name of informant and place are given with every text. This well annotated collection includes a number of texts of particular significance in Hispanic folklore.

Chase, Gilbert. Folklorismo y arte musical. Revista nac. de cultura (Caracas) 1945, VII, no. 52, p. 47-59.

Preceded by a good biographic sketch of Chase. In brief historic survey of development of musical art in U. S. A., author finds a movement among composers to seek inspiration in folkmusic around 1890.

Eddy, Mary O. Three early hymn writers. SFQ 1946, X, 177-182.

On biographies of Amzi Chapin, Samuel Wakefield and Amos Sutton, Hayden and their significance to 19th century U. S. folkmusic.

Espinell, Luisa. Canciones de mi padre; Spanish folksongs from southern Arizona, collected by . . . from her father, don Federico Ronstadt y Redondo. Tucson, Arizona, U. S. A., University of Arizona 1946. 56 p. (General bulletin no. 10; vol. XVII, no. 1.)

Spanish words, with interlinear English translation by Eleanor Hague, and music, with harmonizations by Earle Voorhies, of 16 folksongs from a Spanish family that settled in Altar valley, Sonora, Mexico, then moved to Arizona, U. S. A. Good, concise notes.

Fife, Austin E. Rope skipping rhymes collected at Greensboro, North Carolina. JAF 1946, LIX, 321-322.

One from Cleveland, Ohio, U. S. A., and one from New York, and four from ?

Flanagan, Margaret. "A driller's dream." NYFQ 1945, I, no. 2, p. 88-89.

Gives words only (77 quatrains) of an oil driller's ballad from a ms.

copy made from a printed leaflet in the 1890's (?), whose author was Ella Handerhand (?).

Flanders, Helen Hartness. Blue mountain lake and Barbara Allen. NYFQ 1946, II, 52-58.

Words and music of these 2 ballads from Vermont, U. S. A.

Goodwyn, Frank. Versos populares de los tejanos de habla española, coleccionados y explicados por . . . ASFM 1944, V, 415-433.

Texts of folksy poetry, by known and unknown authors, about Mexican cotton pickers, railroad laborers, cowboys, etc., in Texas, U. S. A.

Hand, Wayland D. The fatal last shift, etc. CFQ 1946, V, 201-205.

Gives words only of Rose Hartwick Thorpe's ballad "In the mining town," which Hand believes was written in U. S. A. about 1885, and a German parallel by Theodor Nübling in 1810, on 1719 or 1720 Falu Gruva copper mine accident in Falun, Sweden.

Hofmann, Charles. Japanese folksongs in New York City. JAF 1946, LIX, 325-326.

Describes nature of material recorded.

Horne, Dorothy. Dyadic harmony in the *Sacred harp*. SFQ 1945, IX, 209-212.

Analysis of music in this collection in light of seeking universal natural practice in harmonization of pentatonic melodies rather than European influence.

Jackson, George Pullen. Revolution in Pittsburgh. TFSB 1946, XII, no. 2, p. 1-6.

Fine plea for use of folksongs in public school music teaching, and description of efforts in this direction in Pittsburgh, Pennsylvania, U. S. A.

Jackson, G. P. The American Amish sing medieval folk tunes today. SFQ 1946, X, 151-157.

Examines texts of 16th century Ausbund collection, etc., to show vigorous modern oral survival in U. S. A. of older German songs.

Jackson, G. P. and Bryan, Charles Faulkner. American folkmusic for highschool and other choral groups. Boston, C. C. Birchard 1946.

25 ballads, carols, etc., arranged.

Jansen, William Hugh. A further note on "Swapping song." HF 1945, IV, 87-89.

Words only of a variant of this ballad from Rensselaer, Indiana, U. S. A., with notes.

Jordan, Philip D. *Singin' Yankees*. Minneapolis, University of Minnesota press 1946. xiii, 305 p. 12 pl.

Includes words only from some 200 songs. Pleasantly written story of four Hutchinson brothers and a sister from New Hampshire who sang songs of reform (abolition of slavery, temperance in alcoholic drinks, right of vote for women, etc.) and entertainment, from 1840's till after the Civil War, all over U. S. A. (Boston, New York, Washington, the South, Minnesota, California, etc.), compiled from letters, diaries, scrapbooks, newspapers, song books, music sheets, etc. This was one of the first national groups of wandering minstrels in U. S. A.

Kirkland, Edwin C. A check list of the titles of Tennessee folksongs. JAF 1946, LIX, 423-476.

Attempts to cite all ballads and folksongs published from Tennessee, U. S. A., also theses and Library of Congress recordings. Alphabetical list of titles, with indication of whether text or tune is available, recording, where available, and provenience if possible.

Lacourcière, Luc. *Les écoliers de Pontoise; étude critique d'une chanson populaire*. AFLQ 1946, I, no. 1, p. 176-199.

Following method of collators of ancient mss., author establishes, on basis of six Canadian variants, a critical text of this ballad of 13th century events (author believes ballad is as old as 14th or 15th century), compares it with Doncieux's critical text from France, and evaluates it. Rosette Renshaw, p. 194-198, analyzes the music.

Lassiter, Robert. *Games we played*. TFSB 1946, XII, 17-22.

Names numerous games, apparently from Tennessee, U. S. A., with some misc. comments about them.

Lawrence, Dorothea Dix. *Folklore music map of the United States*. New York, Hagstrom 1946.

Library of Congress. Reference department. Division of music. *Catalog of phonograph records, selected titles from the Archive of American folksong, issued to January 1943; Folkmusic of the United States, catalog of phonograph records, no. 2, 1945*. Washington, D. C. 1943-1945. 18, 12 p.

Lowrimore, Burton S. *Some English and Scottish ballads from California*. CFQ 1946, V, 210-213.

Words only of Lord Lovel, Lord Thomas and fair Ellinor, and Black-jack Davy.

Lowrimore, B. S. A California version of "Edward." CFQ 1946, V, 310-311.

Verses only of Child ballad no. 13, as learned in Oklahoma, U. S. A. c. 1890.

McGoff, Parker. Scenes of my childhood. NYFQ 1946, II, 246-251.

Describes chiefly children's games and sports in south Brooklyn, New York.

McIntosh, David S. Southern Illinois games and songs. Carbondale, Illinois, U. S. A., The author, Southern Illinois normal university 1946. 49 p.

Maloney, Thomas Vincent. "Mary Neil." NYFQ 1945, I, no. 2, p. 99-100.

Verses only of this ballad, collected in Buffalo, New York, from a woman who came from Ireland in the 1890's.

Mitcham, Mildred Barnett. Another version of "The frog's courting." HF 1946, V, 85-92.

Words and music, from an Oklahoma informant, who learned it in Texas, U. S. A., with notes by author and by Samuel P. Bayard.

Murray, James. Sailors' songs with California significance. CFQ 1946, V, 143-152.

Cites from shanties and forecastle songs verses containing some allusion to California, U. S. A.

Musick, Ruth Ann. Three folksongs from Missouri. HF 1946, V, 29-34.

Words only of three ballads from Kirksville, Missouri, U. S. A., with short notes.

Musick, R. A. There was an old woman. HF 1946, V, 123-124.

A text of this ballad, collected in Iowa, U. S. A.

Musick, R. A. A Missouri dance call. JAF 1946, LIX, 323-324.

Porter, Kenneth Wiggins. Folklore collections: Vassar college, Poughkeepsie, New York. NYFQ 1945, I, no. 2, p. 121-123.

Describes two ms. collections at Vassar, one of ballads and songs, the other of misc. items, of New York state.

Ransom, Jay Ellis. Children's games among the Aleut. JAF 1946, LIX, 196-198.

Brief description of ten items.

Sedillo, Mela. Mexican and New Mexican folkdances. Albuquerque, University of New Mexico press 1945. 47 p.

First pub. in 1935; 2nd ed. 1938. Description of movements and music of El palomo y la paloma, La varsoviana, La Camila, El jilote, La raspa or inditas, La vaquerita, El chote, La cuna, and Polquita, from New Mexico, U. S. A.

Smith, Agnes Scott. The Dutch had a word for it. NYFQ 1946, II, no. 3, p. 165-173.

Cites various Dutch placenames, words and phrases which still survive in folkspeech of Hurley, New York, also Dutch nursery, finger and nonsense rimes, and a conversational poem, with English translation.

Smith, Grace Partridge. Four Irish ballads from "Egypt." HF 1946, V, 115-119.

Verses only, from southern Illinois, U. S. A.

Smithling, Genevieve. "A Black River thaw." NYFQ 1945, I, no. 2, p. 107-109.

Reprints from *Watertown daily times* a narrative poem by A. T. Worden, which gained currency in New York state.

Stanchfield, Bessie M. The beauty of the west. Minnesota history 1946, XXVII, 179-189.

Trent-Johns, Altona. Play songs of the deep south. Washington, D. C., Associated publishers 1944. 33 p. 16 il.

Music, verses and directions of Bon Ton, Peter Rabbit, ha! ha!, Little Liza Jane, Waterflower, Willowbee, Shake hands Mary, That's a mighty pretty motion, Rise sugar rise, Strawberry jam, Black snake where are you hiding, Chickama craney crow; also a folksong, Run tell Aunt Nancy, and a lullaby, Go to sleepy little baby. Evidently from negroes of southern U. S. A.

Willets, Jane. Five folksongs from Richmond, Indiana, U. S. A. HF 1946, V, 21-28.

Words only, with short notes.

Latin America

Acuña Escobar, F. De la música popular nicaragüense; San Sebastián. Elite (Managua) Feb. 1946, p. 27-31.

Barceló, Antonio R. [6 Argentine folkdances.] Láminas del almanaque Esso 1946. 6 sheets.

Colored plates by Enriquè José Rapela, il. zamba, gato, cielito, triunfo, malambo, pericón, with a few bars of their music, and notes by Barceló on each dance.

Berdiales, Germán. Villancicos argentinos. Pampa argentina (Buenos Aires) Dec. 1945, p. 4-5.

Cadilla de Martínez, María. La conga. La gaceta americana (San Juan de Puerto Rico) June 1946, p. 39.

Observations on this folkdance as found in Puerto Rico, and its African origin.

A caza de la música popular. Boletín del departamento de música de la Secretaría de educación pública (Mexico, D. F.) Sept. 1946, no. 3, p. 91-92.

Charlín Ojeda, Carlos. Cantares de la Isla de Pascua. Atenea (Concepción, Chile) 1946, año XXIII, tomo LXXXV, nos. 253-254, p. 102-111, nos. 255-256, p. 288-301.

On folkmusic and poetry in general of this Polynesian Pacific insular possession of Chile, its children's songs of kai-kai games, satiric, sentimental, dramatic, religious, funereal, epic, war, magic, witchcraft and other songs, with il. texts in native language and Spanish translation.

Cramer, Louise. Songs of West Indian negroes in the Canal Zone. CFQ 1946, V, 243-272.

Background and historical sketches. Comments and il. songs (words only) of work, banta, game and social songs.

Delgado Vivanco, Edmundo. El "mal de ausencia" y las despedidas en el folklore. El aillu (Cuzco, Peru) 1945, I, nos. 1-2, p. 59-116.

Gives Quechua texts (verses only) and Spanish translations of 313 *wainus* or folksongs, chiefly from Grau (formerly Catabamba), Apurímac, Peru, with notes of provenience, on themes of parting, traveling, absence, fate, returning, and the like. Also Spanish verses only of 13 *yaravies*.

Delgado Vivanco, Miguel Angel. Los cantos religiosos antiguos. El aillu (Cuzco, Peru) 1945, I, nos. 1-2, p. 29-37.

Gives Quechua text and Spanish translation of "Poetic prayer for asking at the dawn of day," with background study.

Farfán, José M. B. Cantos quechuas de Ancash. Revista del Museo nacional (Lima) 1944, XIII, 145-152.

Quechua texts and Spanish translations of 15 folksongs from Ancash, Peru, thought to be fragments of ceremonial songs.

García, Juan F. Formas de la música folklórica dominicana. Boletín del folklore dominicano 1946, I, no. 1, p. 10-14.

Description and analysis (with musical il.) of the *mediatuna*, a folk-music form, chiefly from an 80 year old *tunero* of Santiago, Dominican Republic. Also briefly mentioned is the *merengue*.

Garrido, Edna. Versiones dominicanas de romances españoles, recogidas y anotadas por . . . Ciudad Trujillo, Pol hermanos 1946. 112 p. map.

The best collection of Spanish ballads from the Dominican Republic. Music and verses of 17 well selected ballads, often with several variants

of each, exact notes of provenience, notes on the antecedents and background of each ballad in Spain, with a text of a variant from Spain for comparison. Dominican folklore is of particular significance, since it is one of the first spots in America in which Spain's culture was strongly transplanted.

Garrido, E. Al son molinero. Boletín del folklore dominicano 1946, I, no. 1, p. 44-48.

Description, verses and music of variants of this children's game from Azua, Ciudad Trujillo and Peña, Santiago, Dominican Republic.

Gutiérrez, Benigno A. Pepesierra; capítulo inédito de la tercera tirada del libro DE TODO EL MAIZ, escrito a base del folklore antioqueño. Progreso (Medellín, Colombia) Sept. 1946, no. 75, p. 2186-2199.

Chiefly verses by Colombian folk poets on brandy and drinking.

Hatfield, James Taft. Some nineteenth century shanties. JAF 1946, LIX, 108-113.

Music and words of 12, as remembered from a trip across the Atlantic in 1886 on a sailing vessel and learned from its crew of Jamaica negroes.

Instituto de investigaciones del folklore musical. Boletín informativo de la Universidad de Chile 1946, I, no. 9, p. 34-36.

Kurath, Gertrude Prokosch. Los concheros. JAF 1946, LIX, 387-399.

On various aspects of this folkdance of Mexico, with music.

Lira Espejo, Eduardo. Crónica del cantar colombiano. Revista musical chilena (Santiago de Chile) 1946, II, no. 10, p. 16-25.

Discussion, with il. verses, of the bambuco, negro rhythm and sensuality, indigenous and Carnival dances, and Christmas alegrías, from Colombia. Also pub. in *Revista nacional de cultura* (Caracas) 1946, VII, no. 56, p. 89-101, and *Revista nacional de Cuba* 1946, VII, 89-129.

Liscano, Juan. Poesía popular venezolana; colección, notas y selección de . . . Caracas, SVMA, eds. al servicio de la cultura 1945. 62 p. (Cuaderno no. 16.)

101 coplas, 9 décimas, 3 corridos, verses only. An esthetically selected anthology from Venezuelan oral Hispanic tradition, collected by the author.

López Osornio, José. Esgrima criolla. AFA 1945, p. 97-98.

On the art of defending one's self with knife and poncho on the Argentine pampas.

Luzuriaga, Guillermo de. Danzas típicas de Jaumave en la celebración de San Isidro Labrador. ASFM 1944, V, 219-224.

May 15, in state of Tamaulipas, Mexico.

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of each, exact notes of provenience, notes to the antecedents and background of each ballad in Spain, with a text of a variant from Bapin for comparison. Dominican folklore is of particular significance, since it is one of the first spots in America in which Spain's culture was strongly taken planted.

- Garrido, E. *Al son molinero*. Boletín del folklore dominicano 1946, I, no. 1, p. 44-48.

Description, verses and music of variants of this children's game from Azua, Ciudad Trujillo and Pohn. Santiago, Dominican Republic.

- Gutiérrez, Benigno A. *Pepesierra*: capítulo inédito de la tercera tirada del libro *DE TODO EL MAÍZ*, escrito a base del folklore antioqueño. Progreso (Medellín, Colombia) Sept. 1946, no. 76, p. 2186-2199.

Chiefly verses by Colombian folk poets on brandy and drinking.

- Hatfield, James Taft. Some nineteenth century shanties. JAF 1946, LIX, 105-113.

Music and words of 12 as remembered from a trip across the Atlantic in 1886 on a sailing vessel and learned from its crew of Jamaica negroes.

- Instituto de investigaciones del folklore musical. Boletín informativo de la Universidad de Chile 1946, I, no. 9, p. 34-36.

- Kurath, Gertrude Prokosch. Los concheros. JAF 1946, LIX, 387-399.

On various aspects of this folkdance of Mexico, with music.

- Lira Espejo, Eduardo. *Cronica del cantar colombiano*. Revista musical chilena (Santiago de Chile) 1946, II, no. 10, p. 16-25.

Discussion, with 11 verses, of the bambuco, negro rhythm and sensuality, indigenous and Carnival dances, and Christmas alegrias, from Colombia. Also run in *Revista nacional de cultura* (Caracas) 1946, VII, no. 56, p. 89-101, and *Revista nacional de Cuba* 1946, VII, 89-129.

- Liscano, Juan. *Poesía popular venezolana*; colección, notas y selección de . . . Caracas: SVMA, eds. al servicio de la cultura 1946, 62 p. (Cuaderno no. 16.)

31 coplas, 4 decimas, 3 corridos, verses only. An esthetically selected anthology from Venezuelan oral Hispanic tradition, collected by the author.

- López Osornio, José. *Esgrima criolla*. AFA 1946, p. 97-98.

On the art of ascending one's self with knife and poncho on the Argentine pampas.

- Luzuriaga, Guillermo de. *Danzas típicas de Jaumave en la celebración de San Isidro Labrador*. ASFM 1944, V, 219-224.

May 15, in state of Tamaulipas, Mexico.

Mejía Sánchez, Ernesto. *Romances y corridos nicaragüenses*. Mexico, D. F., Imprenta universitaria 1946. 123 p.

Introduction, with good background study, verses, many with music, and provenience, of 30 ballads, old traditional, of children and animals, patriotic and political. Now the best collection of Nicaraguan ballads. Also in ASFM 1944, V, 69-181.

Mendoza, Vicente T. *La copla musical en México*. ASFM 1944, V, 189-202.

Fine discussion of this poetic form in general, and its diverse manifestations in Mexican folksong, including examples of verses and music.

Mendoza, V. T. *México aún canta seguidillas*. ASFM 1944, V, 203-217.

Traces this popular folksong form from Spain to Mexico, with several examples. Also in *Previsión y seguridad* (Monterrey, Mexico) 1946, X, 97-101, 104.

Mendoza, V. T. *El culto de Mictlantecuhli y la danza de las cortes de la Muerte*. *Filosofía y letras* (Mexico, D. F.) 1946, XI, no. 21, p. 89-109, 4 pl.

Surveys briefly various folklore manifestations of the theme of Death in ancient Mexican indigenous culture, and the Dance of Death, from its medieval European background down to modern Spain and its transplantation into Mexico with indigenous modifications.

Miranda, Nicanor and Braunwieser, Martin. *Achegas ao folklore musical do Brasil*. RAMSP 1945, ano XII, vol. CV, p. 41-61.

Collected by Miranda, who tells on first page where he got them. Rest of article is by Braunwieser, who gives harmonizations of 5 musical pieces, with comments on each.

Nolasco, Flérída de. *La poesía folklórica en Santo Domingo*. Santiago, Dominican Republic, *El diario* 1946. 367 p.

Good introduction by Sócrates Nolasco on background and metrics of Dominican folkpoetry. Best collection to date of Dominican folklyrics, décimas and coplas. Also some ballads and game verses, grouped by provinces, with provenience and other notes.

Nolasco, Flérída de. *El carabiné*. *Boletín del folklore dominicano* 1946, I, no. 1, p. 19-24.

Describes, with musical il., this Dominican folkmusic form and its corresponding dance. Author believes it is typically Dominican, of ultimate Spanish origin.

Olivares Figueroa, R. *Metodología y aplicaciones de la canción*

folklórica. Educación (Caracas) Dec. 1945-Jan. 1946, VI, no. 40, p. 76-85.

Shows value of folksong in schools, how it can be used in classes, festivals and other activities organized during the school year, in many ways, to develop students' artistic appreciation and natural inclination toward their own vernacular expression.

Olivares Figueroa, R. Reflexiones sobre la canción de corro en Venezuela. Revista nacional de cultura (Caracas) 1945, VII, no. 52, p. 145-151.

Notes on this type of Venezuelan children's folksong and its character examined in the light of its historical background.

Olivares Figueroa, R. Juegos infantiles. Onza, tigre y león (Caracas) 1945, VII, no. 76, p. 15-16, 21-22.

Describes, from Táchira, Venezuela, children's games of Cabrito, Oso, Ratón y gato, Rey, Luna mayor, Periquito traidor, and Uvas.

Olivares Figueroa, R. Divertimientos para chiquitos. Onza, tigre y león (Caracas) 1945, VIII, no. 77, p. 15-16, 19.

Children's rimes: Al caerse un diente, Baile, Solfeo, A la adormidera, Para espantar al gato, Burlas, A la luna, Adivinanza de la escoba, Oración contra la culebra, Rechazando algo, Arrorrró, collected by author from folklore of Andean Venezuela.

Olivares Figueroa, R. Otras canciones de rueda. Onza, tigre y león (Caracas) 1946, VIII, no. 79, p. 5-7, 22.

Verses only of 7 from Venezuela.

Olivares Figueroa, R. Coplas o cantas. Onza, tigre y león (Caracas) 1946, VIII, no. 80, p. 6-7, 22-24.

Verses only of several from Venezuela.

Olivares Figueroa, R. Coplas con alusiones de tipo geográfico. Onza, tigre y león (Caracas) 1946, VIII, no. 81, p. 21-24.

Verses only of several from Venezuela.

Olivares Figueroa, R. "Cantas" para el "pilado" de maíz. Onza, tigre y león (Caracas) 1946, VIII, no. 83, p. 20-22.

Verses only of several worksongs of this type from Margarita, Venezuela.

Olivares Figueroa, R. "Cantas" llaneras de ordeño. Onza, tigre y león (Caracas) 1946, VIII, no. 84, p. 17-21.

General background on milking, and verses only of several 8 syllable quatrains that are sung as a type of worksong accompanying milking, collected in Lara and Guárico, Venezuela.

- Olivares Figueroa, R. Juegos infantiles. Onza, tigre y león (Caracas) 1946, VIII, no. 85, p. 16-22.

Describes children's games of Los moros, Las cintas, El cacique, El dolor de barriga, El pelón, El chinchiriné, Sin-sún de la calavera, La penitencia and La zorra, from Lara, Venezuela.

- Olivares Figueroa, R. Cantas margariteñas de "desconche." Onza, tigre y león (Caracas) 1946, VIII, no. 88, p. 14-17.

29 quatrains, verses only, of folksongs of pearl fishers of island of Margarita, Venezuela.

- Olivares Figueroa, R. Cantos de furruco. Onza, tigre y león (Caracas) 1946, IX, no. 89, p. 21-23.

Gives verses only of La burra and La pulga y el piojo, from Venezuela.

- Olivares Figueroa, R. Cancionero popular del niño venezolano; 1° y 2° grados. Caracas, Ministerio de educación nacional 1946. 20 p.

Words and music of 15 folksongs for Venezuelan schoolchildren.

- Paul, Emmanuel Casséus. Notes sur le folklore d'Haiti; proverbes et chansons. Port-au-Prince, Imp. Télhomme 1946. 80 p.

Intriguing analysis of Haitian folksongs and their social significance, with some 20 creole texts with French translation, a few with music.

- Pedrero, Alfonso. Romance de Joaquín González Balboa, col. por . . . ASFM 1944, V, 41-48.

Words only of this Mexican ballad.

- Pichardo, José María. Gallos y galleros. Santiago de los Caballeros, Dominican Republic 1945. 149 p.

- Plath, Oreste. Juegos y diversiones de los chilenos. Santiago de Chile, Cultura 1946. 68 p. 8 pl.

Reprinted from *Boletín de educación física*. Araucanian games, exercises and arms: 16. Games in the colonial period and first days of the republic: volantín, pelota, trompo, boliche, cucaña, taba. Criollo amusements and sports: rodeo, topeaduras, domaduras, trilla a yeguas, carreras en pelo, lazo, caza del condor, riña de gallos, gallo descabezado, caza de vicuña.

- Rael, Juan B. Un cantar hallado en Tucumán. Revista ibero-americana 1945, IX, no. 17, p. 73-77.

Cites 5 variants of song beginning "Mira, mira pecador:" one from Salta, Argentina, and 2 from New Mexico and 2 from southern Colorado, U. S. A. Gives texts of one from Salta and one from New Mexico. All are preserved in ms. and their uniformity indicates a literary source.

Ramón y Rivera, Luis Felipe. Un tema del folklore musical y otras conclusiones. Educación (Caracas) 1946, VII, no. 45, p. 103-106.

Romero, Fernando. Instrumentos musicales de posible origen africano en la costa del Perú. Afroamerica (Mexico, D. F.) 1945, I, 51-62.

Discusses cajón, quijadas, maraca, tejoletas, ganzá, güiro, drums, rucumbo, bandola, guitar, harp, marimba and flutes.

Saldaña Suazo, José A. Album de las tradiciones líricas de Quisqueya y Borinquen. Ciudad Trujillo, Imp. Julio C. Pol 1945.

Sánchez Málaga, Carlos. Música peruana. Boletín de la Academia nacional de música Alcedo (Lima) 1945, II, no. 6, p. 115-120.

Stresses folkmusic. Considers Aymara and Quechua elements, contrasts indigenous with mestizo and its negro influence in coastal Peru. Indicates musical instruments of each group.

Sedillo, Mela. Mexican and New Mexican folkdances. Albuquerque, New Mexico, U. S. A., University of New Mexico press 1945. 47 p.

First pub. 1935; 2nd ed. 1938. Description of movements and music of El jarabe tapatío, Las espuelas, La sandunga tehuana, La chilena of Guerrero, Los viejitos of Michoacan, La mestiza yucateca, El jarabe michoacano, and Las chiapanecas, from Mexico.

Seeger, Charles. Música y musicología en el Nuevo Mundo. Revista musical chilena (Universidad de Chile) 1946, II, no. 14, p. 7-16.

Sepúlveda Maira, María Luisa. Cancionero chileno; canciones y tonadas chilenas del siglo diecinueve para canto y guitarra; segunda serie; recopiladas y armonizadas por . . . Santiago de Chile, Casa amarilla [no date—1945?]. ii, 14 p.

Preface by Oreste Plath. Words and music arranged by author of 12 folksongs chiefly representative of oral tradition of Nuble and Chillán, Chile.

Tavares de Lima, Rossini. Nótulas sobre pesquisas de folklore musical. São Paulo, Brasil, Mangione 1945. 39 p.

On definition, classification and other aspects of folklore study in general. Descriptions, verses and music of various Brazilian folk dances and festivals: caiaipós, congada, moçambiques, caçada, retiro novo, folia do Divino, velórios, roça, cirandinha, Santa Cruz. Concludes this music is chiefly 7 note scale, major mode, quarter intervals, little sincope, "som inicial e final, . . . mediante ou dominante."

Tuckman, William. Folkmusic in Colombia and Venezuela. The Panamerican (New York) 1946, VI, no. 8, p. 48-49.

On Colombian vaquero's coplas, llanero's galerón, the bambuco and pasillo, and musical instruments. On Venezuelan joropo, guasa and corrido. Good, informative, concise description.

Tuckman, W. Melodies of the pampas. The Panamerican (New York) March 1946, p. 48-49.

Vargas Ugarte, Rubén and Arróspide de la Flor, César and Holzmán, Rodolfo. Folklore musical del siglo XVIII. Lima, Scheuch 1946. 16 p. 18 music pl. (Universidad Católica del Perú. Instituto de investigaciones artísticas.)

Reproduces music of 18 yaravies from Quito reported by Marcos Jiménez de la Espada in 1881, with words, and comments on each.

Vásquez, Emilio. Coreografía ttiticaca: los chokelas. Revista del Museo nacional (Lima) 1944, XIII, 65-83, 3 fig. music.

Comments on this ancient Peruvian folkdance, still danced in Chucuito, its meaning, music, and development, with figures of dancers.

Vega, Carlos. Los instrumentos musicales aborígenes y criollos de la Argentina, con un ensayo sobre las clasificaciones universales; un panorama gráfico de los instrumentos americanos; una citocromía, una litografía, doscientos catorce dibujos, cincuenta y seis fotografías, cuarenta y dos ejemplos musicales, un mapa. Buenos Aires, Centurión 1946. 332 p.

Fine descriptive survey, excellently illustrated, of indigenous, mestizo and criollo musical instruments of Argentina and other South American countries, shaking, percussion, string and wind instruments, their classification and geographic distribution, how they are made and played, on what occasions they are used, and the music they produce. The conclusion is questionable, but a wealth of material is presented.

Vega, C. La mariquita; el pala pala; historia, origen, música, poesía, coreografía. Buenos Aires, Imprenta de la Universidad 1945. 40 p. 11 il. music. (Bailes tradicionales argentinos 6.)

Same type of monograph as those done and cited on the cuando, chacarera, gato, triunfo and carnavalito.

Vega, C. El escondido; historia, origen, música, poesía, coreografía. Buenos Aires, Imprenta de la Universidad 1946. 31 p. 11 il. music. (Bailes tradicionales argentinos 7.)

Vega, C. La condición; historia, origen, música, poesía, coreografía. Buenos Aires, Imprenta de la Universidad 1946. 47 p. 5 il. music. (Bailes tradicionales argentinos 8.)

Wilkes, Josué T. *Sintaxis sonora del cantar vernáculo*. AFA 1945, p. 85-87.

Analysis of Argentine folkmusic: rectilinear, undulating and oblique.

[Wilkes, J. T.] *Cursos preparatorios de danzas nativas y de sus estilizaciones rítmico-gimnásticas para las escuelas primarias*. Buenos Aires, Consejo nacional de educación 1946. 19 p.

Outline of 26 chapters of a Curso de iniciación folklórica y nativista, given by author to his class of music teachers. Examples of various folk-dances, with words, music and rhythmical analysis for grades 2, 3, 4, 5 and 6 follow.

Yurchenco, Henrietta. *La recopilación de música indígena*. AI 1946, VI, 321-331.

Further report on her work.

Zaragoza, Armando. *Sinefónica del pueblo; la nota picaresca y alegre en las tardes de la provincia; generaciones de músicos; una tradición inalterable; las charangas; la serenata; la feria; las corridas de toros pueblerinas; evocaciones de López Velarde; el México eterno reflejado en la música popular*. Hoy (Mexico, D. F.) July 27, 1946, p. 37-45, il.

CUSTOM AND FESTIVAL

Alexander, Hubert Griggs. *Time as dimension and history*. Albuquerque, New Mexico, U. S. A., University of New Mexico press 1945. 134 p. (University of New Mexico pubs. in the humanities, no. 1.)

Excellent study of the nature of temporal cognition, to clarify some questions by developing a philosophy of abstraction in connection with the concept of time, leading to a theory of the dual cognition of time, most helpful in folklorists' broad understanding of this sector of folk customs.

Altman, George J. *A Navaho wedding*. MSMC 1946, XX, 159-164, 2 il.

Is described, together with the All-Indian Pow-wow at which it occurred, in Flagstaff, Arizona, U. S. A., as witnessed by author in July 1942.

Arévalo V., Pedro. *Calendario folklórico de Ancash*. Ancash (Lima) Oct.-Nov. 1945, p. 32-38.

Arguedas, José María. *El carnaval de Tambobamba*. El aillu (Cuzco, Peru) 1945, I, nos. 1-2, p. 9-12.

Describes this festival in Grau, Apurímac, Peru.

Attias, Moshe. Marriage customs in Salonika. EJ 1945, I, 28-35.

Hebrew text with English summary. Describes them, and gives texts of two Judaeo-Spaniolie ballads which serve as wedding songs.

Brauer, Erich. Birth customs of the Jews of Kurdistan. EJ 1946, I, 65-72.

Hebrew text with English summary. Describes customs related to pregnancy, delivery and after delivery, also amulets worn.

Brauer, E. Circumcision and childhood among the Jews of Kurdistan. EJ 1946, I, 129-138.

Describes a variety of their customs associated with birth and early childhood.

Cab Baz, Lilio. Lo-cahtal. YMTM 1946, VII, no. 80, p. 78-79, 93.

Describes this May 17th Mayan festival as seen by schoolteacher Hernán Pérez Rivero in Xbatun, Yucatan, Mexico.

Cárcer, Mariano de. Posibles orígenes de las típicas posadas mexicanas. ASFM 1944, V, 287-297.

Describes typical nacimiento, or Christ child birth scene, posadas, verses of carols and other aspects of celebration of Christmas festival in Mexico, beginning Dec. 16, indicating Spanish (Andalusian) antecedents.

Charles, Lucile Hoerr. Growing up through drama. JAF 1946, LIX, 247-262.

Abstract of Ph.D. thesis, Yale 1943. This study proposes to explore part played by "dramatization in the adolescent developmental process as it is illustrated in puberty rites of primitive peoples." Assembles many pertinent customs comparatively.

Cornejo Bouroncle, Jorge. El Inti-raymi y el Corpus en Cuzco. Revista geográfica americana (Buenos Aires) 1945, año XIII, vol. XXIV, no. 145, p. 201-210.

Delgado Vivanco, Miguel Angel. Escarbe de papas en la región andina de Puno. El aillu (Cuzco, Peru) 1945, I, nos. 1-2, p. 17.

Describes customs practised at potato harvest in May.

Doering, J. F. The tramp's bed. SFQ 1946, X, 159.

On custom of Pennsylvania Dutch Mennonites around Elmira, Ontario, Canada, of giving tramps a bed in attic of wash house.

Dromio. Holidays unclaimed. American notes and queries 1946, VI, no. 1, p. 3-7.

Misc. notes on celebration of April Fools' day and its parallels in Mexico, U. S. A., and various European countries. A comprehensive study of this subject would be desirable.

- Greenlee, Robert F. Eventful happenings among the modern Florida Seminoles. SFQ 1945, IX, 145-152.

Describes birth, wedding, burial and other customs of these Indians of Florida, U. S. A., and their chief festival, the Green corn dance.

- Gustinsky, David. The Jews of the island of Bahrein. EJ 1946, I, no. 4, p. 238-240.

In Persian gulf, including customs.

- Guzmán López, Alfredo. Una modalidad pagana de conmemoración a los muertos. ASFM 1944, V, 275-278.

On celebration of Nov. 1-2 festival of the Dead in San Bartolo Tutotepec, Hidalgo, Mexico, especially its peculiar feature of digging up the dead so they may participate in the celebration.

- Haile, Berard. The Navaho fire dance or corral dance; a brief account of its practice and meaning. St. Michaels, Arizona, U. S. A., St. Michaels press 1946. 57 p. 32 il.

Fine description of dances, "miracles" and other spectacles, with related traditional narrative material, presented on last or ninth night of Mountain-way healing ceremonies.

- Hardisty, Richard G. The last sun dance. AFQ 1946, II, no. 2, p. 57-61.

Describes this Cree Indian festival at Edmonton, Alberta, Canada, as seen by author as a boy.

- Humphrey, Norman Daymond. The housing and household practices of Detroit Mexicans. Social forces 1946, XXIV, no. 4, p. 433-437.

Daily living habits and customs of Mexicans in Detroit, Michigan, U. S. A., showing their process of cultural adaptation, il. with numerous citations of cases from reports of social workers.

- Jaacob, A. ben. The night of Almushama. EJ 1946, I, 113.

Alushama is from the Hebrew verb *shum* 'to evaluate,' referring to 'night of evaluation.'

- Karopa, León. El pfiscascca. El aillu (Cuzco, Peru) 1945, I, nos. 1-2, p. 25-28.

Describes this death custom of Peruvian Ondes as seen by author in Anta, in which dice throwing, with grains of corn (yellow, men; red, women), at velorio, determine masses.

- Knott, Sarah Gertrude. The national folk festival after twelve years. CFQ 1946, V, 83-93.

Reviews activities and ideals of this annual U. S. festival.

Liungman, Waldemar. Traditionswanderungen Rhein-Jenissei; eine Untersuchung über das Winter- und Todaustragen und einige hierhergehörige Bräuche; Teil I. Helsinki, Academia scientiarum fennica 1941. 237 p. 2 charts. (Folklore fellows communications, no. 129.)

Excellent international geographic historical study and analysis of variants of festive symbolic (often with a doll) practice of ushering winter out and summer in.

Liungman, W. Der Kampf zwischen Sommer und Winter. Helsinki, Academia scientiarum fennica 1941. 187 p. 2 charts. (Folklore fellows communications, no. 130.)

As in FFC 129, author analyzes variants of 3 types of festive Winter-Summer battle: 1) originally with dialog, 2) originally without, 3) hybrid.

Liungman, W. Traditionswanderungen Rhein-Jenissei; eine Untersuchung über das Winter- und Todaustragen und einige hierhergehörige Bräuche; Teil II. Helsinki, Academia scientiarum fennica 1945. p. 239-433, 10 pl. 4 tables. (Folklore fellows communications, no. 131.)

After examining variants of this festive practice of celebrating end of winter (death, whose personification is disposed of) and introduction of summer in Germanic and Slavic territory, author concludes it originated around Worms after the year 1000.

Louzada, Wilson. Antologia de carnaval. Rio de Janeiro, O cruzeiro 1945. 366 p.

Lucero-White, Aurora. Wakes for the dead and the saints. P 1945, LII, 255-258.

Describes these customs from San Miguel county, New Mexico, U. S. A.

Lullo, Orestes di. Del folklore de Santiago del Estero: las fiestas populares. El monitor de la educación común (Buenos Aires) Oct. 1944, p. 3-31.

Mendoza, Margarita. La noche de "difuntos" en algunos pueblos michoacanos. ASFM 1944, V, 279-285.

Chiefly describes Nov. 1 festival on Janitzio island in lake Patzcuaro, Michoacan, Mexico, with briefer description of Nov. 2 festival of Dead in other villages of this region.

Nacht, Jacob. The dances on the day of atonement. EJ 1946, I, 112-113.

Evidence shows the dances referred to in Mishna and Talmud probably took place on 10th of Tishri.

- Nivar, Consuelo. Costumbres en los campos de Baní. Boletín del folklore dominicano 1946, I, no. 1, p. 30-31.

Describes courtship and marriage customs from Baní, Dominican Republic.

- Olivares Figueroa, R. El carnaval en la colonia. Educación (Caracas) 1945, VI, no. 38, p. 18-19.

Various descriptive details of this festival in Caracas.

- Olivares Figueroa, R. Particularidades y evolución del carnaval venezolano. Revista nacional de cultura (Caracas) 1946, VII, no. 54, p. 81-108, no. 55, p. 121-139.

On general background of Carnival, a historical survey of it from 16th century Spain to present day Venezuela, verses only of its songs, descriptions of its dances and other aspects, and regional variations within Venezuela.

- Olivares Figueroa, R. Calendario escolar folklórico. Educación (Caracas) 1946, VI, no. 41, p. 46-51.

Briefly surveys chief folk festivals in Venezuela during the year, and indicates their values in the school, urging that they be incorporated into study plans.

- Oyarzún, Aureliano. La cultura de derecho materno de los aborígenes de Chile. Revista del Museo histórico nacional de Chile 1945, I, 419-431.

Adduces various evidence to show maternal rights were much stronger in Araucanian customs at the time of the Spanish conquest of Chile than has been supposed.

- Oyarzún, A. La institución matrimonial de los yaganes de Tierra del Fuego. Revista del Museo histórico nacional de Chile 1945, I, 505-520.

Describes marriage customs and discusses the significance of marriage in the whole pattern of customs of these nomads.

- Page, Eleanor Susan. The "Nageltonne;" its uses in history and folktale. JAF 1946, LIX, 20-24.

Examines various references to this method of punishment in history from the third century B.C. to the 17th A.D. and in European folk legends and tales.

- Patai, Raphael. The dancing of maidens on the day of atonement. EJ 1945, I, 55.

On this day in Caucasus and Tripolitania they dance and sing love songs.

Pauli, Hertha. St. Nicholas' travels; a miraculous biography, as told by . . . and pictured by Susanne Suba. Boston, Massachusetts, U. S. A., Houghton Mifflin 1945. vi, 105 p. 9 il.

Pleasantly written story of life, miracles and legends about Nicholas, bishop of Myra in Asia Minor (he died Dec. 6, 343?), showing how folklore bore his name down through the centuries to become with his travels over the world Santa Claus, incarnation of the giftgiving spirit of the Christmas festival.

Pearce, T. M. La misa del gallo and Shakespere's "Bird of dawning." Shakespeare association bulletin (New York) 1945, XX, no. 3, p. 140-143.

Cites *Hamlet* I, i, 158-160, on cock crowing all night, spirits not stirring, and witches having no power to charm on Christmas eve. Calls attention to misa del gallo, posadas and pastores play in celebration of Christmas festival by Spanish New Mexicans in U. S. A.

Porter, Marjorie Lansing. The fifteenth of Redford. NYFQ 1946, II, no. 3, p. 205-208.

Describes annual Old Home Day festival of Aug. 15 celebrated by French of little Quebec on the Saranac, honoring anniversary of laying cornerstone of their church in 1856.

Quijada Jara, Sergio. Del folklore huanca. El comercio (Lima) Jan. 1, 1946, no. 55,467, first section, p. 6.

Describes festival of *pandillas*, observed for 3 days after Carnival in certain Peruvian districts, in which boys and girls have opportunity to observe character of prospective mates. Some verses of its songs are given in Quechua with Spanish translation.

Rodríguez de Mendoza, Virginia R. Vivencias prehispánicas en los ritos funerarios. Previsión y seguridad (Monterrey, Mexico) 1946, X, 191-194, 196.

Sánchez García, Julio. Fiestas de Navidad en Querétaro, 1943-1944. ASFM 1944, V, 299-329, 8 il.

Description of Christmas festival, Dec. 16-Jan. 6, in Querétaro, Mexico, especially in detail the Christmas eve parade of floats representing Paradise, Jacob's ladder, Golden lamb, Triumph of Judith, etc.

Witthoft, John. Cayuga midwinter festival. NYFQ 1946, II, 24-39.

Good descriptive account of it as seen Feb. 17-23, 1945, at Six Nations, Brant county, Ontario, Canada.

Wright, Betty Jane. The Orange county onion harvest festival. NYFQ 1946, II, no. 3, p. 197-204.

Describes this festival as organized among Poles around Florida, Orange

county, New York, in 1939, on Aug. 15, day of Our Lady of the Flowers, as a revival of old Polish *Dozynki pod debami*.

Yuletide at old fort Edmonton. AFQ 1945, I, 109-111.

Describes Christmas festival of 1863 in Alberta, Canada.

DRAMA

Altman, George J. The Yaqui Easter play of Guadalupe, Arizona. MSMC 1946, XX, 181-189.

Description of the Passion Play by these Indian immigrants from Sonora, Mexico, its characters, costumes, settings and action.

Kittle, J. L. An amateur revives a folk play. CFQ 1946, V, 94-101.

General discussion of the folkdrama, *Los pastores*, in southwestern U. S. A., and an account of its revival in 1944-1945 in San Luis valley of Colorado.

Lindsay, Frank W. Dramatic parody by marionettes in 18th century Paris. New York, Columbia university press 1946. vi, 185 p.

Mejía Sánchez, Ernesto. Teatro indígena mexicano; referencias mexicanas en el Güegüence y el Rabinal-achí. Previsión y seguridad (Monterrey, Mexico) 1946, X, 102-104, 3 il.

Points out Mexican elements in these works, and considers prospects of early indigenous Mexican folkdrama.

Pérez Estrada, Francisco. Teatro folklórico nicaragüense. Managua, Nuevos horizontes 1946. 177 p. (Colección Barro.)

Good introduction and texts of five Nicaraguan folkdramas: El güegüense, Original del gigante, Original de pastores para obsequio del Niño Dios, Historia titulada la restauración del Sacramento, and Historia de Sansón. Considering that folkdrama has disappeared in many places, this is a rare contribution.

Radin, Paul. The road of life and death; a ritual drama of the American Indians. New York, Pantheon 1945. xiv, 345 p. (Bollingen series V.)

Of Winnebago medicine rite.

ART, CRAFT, ARCHITECTURE, DRESS AND ADORNMENT

Alderete Núñez, Ramón Alberto. El melero. Tucumán, Argentina, Museo folklórico provincial 1945. 77 p. 8 il. map. (Año I, pub. I.)

Describes the honey gatherer of El Palmar, in the Chaco of Santiago

del Estero, Argentina, the equipment and operations of his craft, various kinds of honey, etc.

Badano, Víctor M. *Pipas patagónicas de la colección Alemandri*. Córdoba, Argentina, Imprenta de la Universidad 1945. 40 p. 4 pl. 3 fig. (Universidad nacional de Córdoba. Pubs. del Instituto de arqueología, lingüística y folklore "Dr. Pablo Cabrera," XII.)

On collection of 40 pipes in this Instituto. General survey and bibliography of pipes, smoking and tobacco among early indigenous peoples of this region. Detailed description of these pipes, chiefly of clay and stone, though a few are of wood.

Barata, Frederico. *Arte indígena amazônica: os maravilhosos cachimbos de Santarem*. Estudos brasileiros (Rio de Janeiro) 1944, ano VII, vol. XIII, nos. 37-39, p. 270-294, 15 fig.

Good analysis, based on these pipes, presenting theory that they are indigenous, but not earlier than the Spanish conquest.

Barbeau, Marius. *Notre Dame de Recouvrance*. AFLQ 1946, I, no. 1, p. 9-13.

Chiefly on the statues portraying her in Canada.

Barbeau, M. *La fritillaire impériale*. AFLQ 1946, I, no. 1, p. 173-175.

On this flower, a favored stylized design among artists, and symbol of AFLQ.

Brainerd, George W. *Wheelmade pottery in America*. MSMC 1946, XX, 191-192, il.

Cites *kabal* or wooden cylinder revolved by the feet on which Mayas of Yucatan, Mexico, work modern pottery which looks like preconquest Mayan pottery, which looks as if it were wheelmade.

[Daws, Carlos G.] López, Teodoro Vicente. *Un solar criollo donde se refugian las tradiciones del pasado argentino*. Revista de gendarmería nacional (Buenos Aires) 1945, II, no. 20, p. 6-10, no. 21, p. 14-18, 56-58, il.

Describes various objects of folk arts in this gaucho museum of Buenos Aires.

Doyon, Madeleine. *Le costume traditionnel féminin; documents Beaucerons recueillis et présentés*. AFLQ 1946, I, no. 1, p. 112-120, 2 color pl. 6 fig.

Describes *coiffe, fichu, tablier, jupon, soulier*.

Eaton, Allen H. *Handicrafts of the Southern Highlands; with an account of the rural handicraft movement in the United States*

and suggestions for the wider use of handicrafts in adult education and in recreation. New York, Russell Sage foundation 1937. 370 p. 8 color pl. 104 fotos.

The fourth printing of this work in 1946 attests its popularity as the best work on folk arts and crafts of the Appalachian mountain region of the Virginias, Carolinas, Kentucky, Tennessee, Georgia and Alabama, U. S. A. It is excellently il., showing products, people who make them, and places they work. The background of the region and its handicrafts are surveyed, with various modern group efforts to revive them. There are chapters on spinning and weaving, native dyes and herbs, woodwork and carving, basketry, dolls and toys, musical instruments, pottery, etc. The future of handicrafts, agencies encouraging them, and their social significance are also treated. This region is one of the richest in U. S. A. for folk arts and crafts, presented in this vol. vividly and well documented.

Facio, Anibal D. La carreta; glosando versos de Martín Fierro. AFA 1945, p. 37-44.

On these large 2 wheel carts, typical on colonial Argentine pampas, where they were brought from Spain and adapted. Also pub. in *Aberdeen Angus* (Buenos Aires) 1946, no. 31, p. 65-78.

García Conde, Roberto. Los tinacales, el maguey y sus productos. ASFM 1944, V, 331-352.

Fine detailed description of the pulque industry in Hidalgo, Mexico.

Hernández Fajardo, José. Muebles coloniales. YMTM 1946, VII, 27-29, 36-38, 44.

Describes furniture used by Spanish colonists and their descendants in the 16th and 17th centuries in Yucatan, Mexico.

Herskovits, Melville J. Backgrounds of African art. Denver, Colorado, U. S. A., Denver art museum 1945. 64 p. 6 fotos, map.

Hougland, Willard. Santos: New Mexico's primitive art. Southwest review 1946, XXXI, 293-298, il.

Hurt, Wesley R. and Dick, Herbert W. Spanish-American pottery from New Mexico. P 1946, LIII, 280-288, 307-312.

Composite description of pottery types from excavations at Manzano and four other sites in New Mexico, U. S. A., of mixed Spanish-Indian people.

Kauffman, Henry. Pennsylvania Dutch American folk art. New York, American studio books 1946. 136 p. fotos.

Long collection of Ecuadoran rugs. P 1946, LIII, 338-347.

Luquet, G. H. Ensayo de definición de "arte popular." AFA 1945, p. 99-100.

Prefers "arte primitivo."

Mendoza, Vicente T. Barberos y barberías de Mexico. ASFM 1944, V, 371-393.

Fine description of the traditional development of the barber and his art in Mexico.

Mendoza, V. T. Epigrafía funeraria. Previsión y seguridad (Monterrey, Mexico) 1946, X, 35-44, 12 il.

Fine survey of tombstones and especially their epitaphs, with il. from graveyards of Mexico.

Miller, William Marion. A threshing ring in southern Ohio. HF 1946, V, 3-13.

Describes well this cooperative agricultural activity.

Museo de arte popular. Dos exposiciones del . . . Boletín informativo de la Universidad de Chile 1946, I, no. 9, p. 34-36.

Neumann, David L. The future of Navaho silversmithing. P 1946, LIII, 6-8.

Recalls this is an alien craft not a century old among Navaho, for whom author advocates a silverworking industry be set up at Gallup.

Nudos. Aberdeen Angus (Buenos Aires) 1945, no. 25, p. 27; 1946, no. 29, p. 75, 14 fig.; no. 30, p. 57, 6 fig.; no. 32, p. 90-91.

Describes *nudo japonés cabeza de mástil, nudo de trébol, clavo de amarra, amarra de viga, amarra de envergues, tipo hitch o tapón, cabestros.*

Oyarzún, Aureliano. Canoas de los yaganes. Revista del Museo histórico nacional de Chile 1945, I, 483-491.

Describes form and manner of construction of tree bark canoes, those of hollowed tree trunks, and wooden plank boats of these nomads of Tierra del Fuego.

Pandiá Calogeras, João. Transportes arcaicos do Brasil. Boletim geográfico (Conselho nac. de geografia. Instituto brasileiro de geografia e estatística. Rio de Janeiro) Feb. 1945, II, no. 23, p. 1670-1677, 4 fig.

Describes chiefly transportation of commercial products, principally by muleback and oxcart in the early 19th century.

Pendleton, Charles S. Illicit whiskey making. TFSB 1946, XII, 1-16.

Describes this folk art of making a distilled alcoholic drink from corn or other grain, the still and its location, associated words, customs, social relations, etc., from Tennessee, U. S. A.

Pereira de Godói, Manuel. Analises quimicas das tintas usadas na ceramica pelos extintos indigenas da Cachoeira de Emas, Rio Mogi Guassu. Revista do Instituto histórico e geográfico do Rio Grande do Sul (Porto Alegre, Brasil) 1946, XXVI, no. 102, p. 241-246.

Posnansky, Arthur. La cerámica, testimonio de un ligamen prehistórico entre los pueblos americanos; la génesis de la cerámica y los signos ideográficos que la cubren. Boletín de la Sociedad geográfica de La Paz 1945, LVI, no. 68, p. 81-104.

In both Spanish and English. Believes staircase design, symbol of earth and heaven, originated in ancient Tihuanacu, cradle of American man, from whence it spread widely over South and Central America, as shown by its use as a pottery design.

Sabogal Dieguez, José. Mates burilados, arte vernacular peruano. Buenos Aires, Ed. Nova 1945. 34 p.

Saia, Luiz. Escultura popular brasileira, texto de . . . , com 26 reproduções de ex-votos do nordeste brasileiro. São Paulo, Brasil, Gaveta 1944. 62 p.

Salas, Alberto Mario. El antigal de Ciénega Grande, Quebrada de Purmamarca, Jujuy, Argentina. Buenos Aires, Imprenta de la Universidad 1945. 268 p. 13 pl. 129 fig. (Pubs. del Museo etnográfico de la Facultad de filosofía y letras, serie A, V.)

Ph.D. thesis in this Faculty. Archeological study of this region. Of folklore interest are descriptions of art and craft objects of clay, wood, metal, stone, bone, etc., and architecture.

Serrano, Antonio. Sobre una urna excepcional de fuerte quemado. AFA 1945, p. 65-67, 3 fig.

Describes funeral urn from Catamarca, Argentina.

Serrano, Antonio. Arqueología del arroyo Las Mulas en el noroeste de Entre Ríos, con una introducción al estudio de la arqueología del Litoral. Córdoba, Argentina, Imprenta de la Universidad 1946. 118 p. 111 fig. (Universidad nac. de Córdoba. Instituto de arqueología, lingüística y folklore "Dr. Pablo Cabrera." Pub. 13.)

Describes pottery, objects of bone, stone and other materials, and remains of cookery, with good background study.

Sleight, Frederick W. Comments on basketmaker-like pictographs in northern Utah. MSMC 1946, XX, 88-92, 4 fig.

Figures and descriptions of four ancient wall paintings in cliff shelters

near Great Salt lake, Utah, U. S. A., which show affinity to those of basket-makers in southern Utah and northern Arizona.

Speck, Frank G. Catawba text. IJAL 1946, XII, 64-65.

With free English translation, from reservation near Rock Hill, South Carolina, U. S. A., of a description of the art of fishing.

Walker, Edwin F. An Eskimo harpoon thrower. MSMC 1946, XX, 193-194, il.

Describes this fishing implement from Kodiak island, Alaska.

Wassén, Henry. El antiguo ábaco peruano según el manuscrito de Guaman Poma. Etnologiska Studier (Göteborg, Sweden) 1940, XI, 1-30, 8 fig.

Spanish translation of study pub. in English in 1931 on the abacus or quipu used in ancient Inca Peru for mathematical calculations, on its construction and use, based on Poma's chronicle.

Watkins, Frances E. Indians at play, V: Hopi toys. MSMC 1946, XX, 81-87, 7 fig.

Il. and description of dolls and doll cradles, toy pottery utensils, bean-shooters, tops, slings, buzzers, rattles, and general comments.

Weathers, Kenneth. La agricultura de los tzotzil de Nabenchauć, Chiapas, México. AI 1946, VI, 315-319.

On agricultural products (corn, beans) and domesticated animals (poultry, sheep, mules, pigs, cattle).

FOOD AND DRINK

Barreto, Castro. Hábitos e errores alimentares brasileiros. Estudos brasileiros (Rio de Janeiro) 1944, ano VII, vol. XIII, nos. 37-39, p. 245-269.

Cárcer, Mariano de. La despensa andaluza. ASFM 1944, V, 395-399.
Chatty mention of various folkfoods of Andalusia, Spain.

Eastwood, Alice. The islay cherry. CFQ 1946, V, 102-104.

Reviews early historic mention of this indigenous folkfood of California, U. S. A.

Goubaud Carrera, Antonio. Estudio de la alimentación en Guatemala. Boletín del Instituto indigenista nacional (Guatemala) 1946, I, nos. 2-3, p. 31-45.

O'Dell, Ruth W. Moonshine in the Tennessee mountains. TFSB 1946, XII, no. 3, p. 1-5.

On its history, tax evasion and preparation.

BELIEF, WITCHCRAFT, MEDICINE AND MAGIC

- Bergman, Jehuda. Talismans and amulets for soldiers. EJ 1945, I, 13-15.

Cites evidence of their use from Judas Maccabaeus to "medicine books" printed as late as 1834.

- Bergman, J. Folk medicine. EJ 1946, I, no. 4, p. 199-212.

With English summary, text in Hebrew. Describes a wide variety of folk cures, especially Jewish, in some historical perspective.

- Bond, Clara Chisam. The shore sign (a play based on the superstitions of the Cumberland mountain folk). TFSB 1946, XII, no. 4, p. 3-7.

- Boughton, Audrey. Weather lore: spring quarter. NYFQ 1945, I, no. 2, p. 123-125.

Predictions of rain, other predictions, misc. sayings, from New York.

- Boyer, Ruth A. Farm lore: insects, animals and the weather. NYFQ 1946, II, 74-76.

Over 30 New York beliefs.

- Bundy, Colleen. A method for removing warts. JAF 1946, LIX, 70.

Describes this folk cure of knots in string, from Indiana, U. S. A.

- Ceballos Novelo, Roque J. ¿Un amuleto maya? YMTM 1946, VII, no. 80, p. 75-77.

On coral, gold, etc., closed hand, worn with beads, as protection against evil eye and other ills, and its possible Mayan origin in Yucatan, Mexico, despite similarities with Italian *fica*.

- Cruz, Manuel. Aróe-códu, ou a queda dos bólides. RAMSP 1945, ano XII, vol. CV, p. 71-75.

When a meteor falls, Bororo Indians of Brasil believe the *maére-boe-dogue* will carry off soul of one of them. Ceremony against this danger is described.

- Doering, J. F. Three white hexes. JAF 1946, LIX, 322-323.

Ezekiel 16, 6, is recited when one cuts an artery or receives a severe wound, in Rapides parish, Louisiana, U. S. A. "Three little angels came from the east . . ." is for a burn, in Claiborne parish. A 1 to 12 rime is recited while counting apple seeds to charm a person into matrimony, in eastern Kansas, U. S. A.

- Eckstorm, Fannie Hardy. Old John Neptune and other Maine Indian shamans. Portland, Maine, U. S. A., Southworth-Anthoensen press 1945.

Estrada Torres, Angel Antonio. Las ciguapas. Boletín del folklore dominicano 1946, I, no. 1, p. 32-33.

Beliefs and a legend about these imaginary little women, from Duarte, Dominican Republic.

Farfán, J. M. B. Las curaciones por las fuerzas del espíritu en la medicina incaica; texto y glosario kechuas por . . . Revista del Museo nacional (Lima) 1945, XIV, 26-81.

Quechua texts and Spanish translations of 13 prayers used in healing, with treatise on primitive medicine of Inca Peru, by Juan B. Lastres.

Ferradás Campos, Roberto. Itá pucú, tradición y leyenda de una piedra que vive y crece. Chasqui (Buenos Aires) 1945, I, no. 1, p. 9.

Discusses this heartshaped Long Rock in Corrientes, Argentina, which in folk belief lives and grows.

Gallardo de Alvarez, Isabel. Medicina popular y supersticiosa. Revista de estudios extremeños (Badajoz, Spain) 1946, II, no. 1, p. 61-68.

Study of *rabia* in belief in Spain, with dog medallions, holy heads and snake stones.

Gaon, M. D. The fight of Sephardic and Ashkenazic Jews against the "indulco." EJ 1946, I, 104-107.

Indulco is a charm used against many ailments and barrenness. Its ingredients and application are described.

Graubard, Mark. Some contemporary observations on ancient superstitions. JAF 1946, LIX, 124-133.

Psychological analysis of folk beliefs, especially of those of astrology, divination, omens and others pertaining to the future.

Grunwald, M. Various charms and magical recipes. EJ 1946, I, no. 4, p. 241-248.

Excerpts from Ashkenazic-Hebrew mss. of the 16th-18th centuries, in Hamburg state library.

Hämäläinen, Albert. Menschen- und tierförmige Abbilder in Magie und Kult der finnisch-ugrischen Völker. Mitteilungen des Vereins für finnische Volkskunde (Helsinki) 1944, II, nos. 3-4, p. 33-52, 8 il.

Good description of use of human and animal images and figures in black magic, in regaining a stolen object, as love charms and cures, of Peko the Est.-Fin. fertility god, of the dead and in cult practices, soul tree, fetish, etc., in Finland, Karelia and Lapland.

Hand, Wayland D. White liver. JAF 1946, LIX, 323.

On question of currency in U. S. A. of belief that one who marries a person with a white liver will die.

Hansen, Nora. Los shamanes yámanas de la Tierra del Fuego. Revista del Museo histórico nacional de Chile 1945, I, 497-502.

Describes the wide field of action and powers of these witchdoctors.

Harris, Jesse W. Some southern Illinois witch lore. SFQ 1946, X, 183-190.

Misc. beliefs about witches from "Egypt," a region of southern Illinois, U. S. A.

Hustvedt, S. B. The preacher and the gray mare. CFQ 1946, X, 109-110.

Cites from Mark Twain the belief that preacher and gray mare on boat together bring bad luck.

Itkonen, T. I. Die Heilkunde der Finnlandlappen. Mitteilungen des Vereins für finnische Volkskunde (Helsinki) 1944, II, 27-30, 53-63.

Jiménez Rueda, Julio. Astrólogos y quirománticos en la Nueva España. Filosofía y letras, revista de la Facultad de filosofía y letras, Universidad nac. aut. de México (Mexico, D. F.) 1945, X, no. 20, p. 233-244.

Various data, chiefly from 17th century documents of the Inquisition in Mexico, about astrologers, predictions and other folk beliefs.

Jiménez Rueda, J. Herejías y supersticiones en la Nueva España; los heterodoxos en México. Mexico, D. F., Imprenta universitaria 1946. xiv, 307 p. (Universidad nac. aut. de México. Monografías históricas I.)

Utilizing chiefly but not exhausting the rich store of documents in the Inquisitorial branch of the Archivo general de la nación in Mexico City, the author gives us an excellent analysis of religious heresy in Mexico in the colonial period (16th century up to Independence era of early 19th century), including indigenous beliefs, witchcraft, etc., showing that scarcely a shade of dogmatic difference found then in Europe is lacking in Mexico. A valuable historical contribution to the study of beliefs in Mexican folklore.

Lagercrantz, Sture. Über willkommene und unwillkommene Zwillinge in Afrika. Etnologiska Studier (Göteborg, Sweden) 1941, XII-XIII, 5-292, 17 maps.

Excellent large collection of beliefs related to twins in various parts of Africa.

Laidlaw, William K. Albany county witch lore. NYFQ 1946, II, 61-62.

Legal testimony of 1888 concerning misc. alleged witchcraft of Eliza Ann Vedder of Watervliet, New York.

Lira, Jorge A. Farmacopea tradicional indígena y prácticas rituales. Lima, Cóndor 1946. 113 p.

Excellent collection of 223 therapeutic recipes, methods, systems and ritual practices, collected by author directly from wellknown folkcurers, chiefly of Cuzco, Peru, with a general sketch of the *curandero* type and his principles of medical theory.

Marroquín, José. Medicina aborígen puneña. Revista del Museo nacional (Lima) 1944, XIII, 1-14.

Rich description of many folk remedies, also of curers, as found current today among Indians in Puno, Peru.

Miller, William Marion. How to catch a witch. SFQ 1946, X, 199.

Described by informant from a French community in Darke county, Ohio, U. S. A.

Olivares Figueroa, R. Supersticiones o falsas creencias. Onza, tigre y león (Caracas) 1945, VIII, no. 78, p. 5-7.

Some 40 beliefs about good and bad luck, visits, death, marriage, etc., collected by author from oral tradition of Trujillo, Venezuela.

Opler, Morris Edward. Mountain spirits of the Chiricahua Apache. MSMC 1946, XX, 125-131.

Describes them, masked dancers who represent them, and legendary stories about them, including English texts of 3.

Paul, Père and Patai, Raphael. A jug with Hebrew inscription from the Wasset excavations. EJ 1946, I, no. 4, p. 233-234.

From 11th century Iraq, reading "Yein Kiddush" with drawing of a human eye. Wine of benediction on eve of Sabbath supposedly helped dim eyesight. Eyes were drawn on vessels, ships, etc., to avert evil eye.

Pérez Alcalá, F. Hol-tam (agujero profundo). YMTM Dec. 17, 1945, año VII, tomo VI, no. 76, p. 275-276.

Data about this mysterious water hole, near Riola Gartos, Yucatan, Mexico, which sometimes expels water and other times absorbs it.

Pickard, Madge E., and Buley, R. C. The midwest pioneer, his ills, cures and doctors. Crawfordsville, Indiana, U. S. A., R. E. Banta 1945. 339 p.

Pound, Louise. Nebraska rain lore and rain making. CFQ 1946, V, 129-142.

Reviews current theories on how rain may be produced and cites individual cases of rainmakers about 1890 in Nebraska, U. S. A.

Pound, L. Nebraska snake lore. SFQ 1946, X, 163-176.

List from Nebraska, U. S. A., of beliefs about cures with parts of snake body, cures for snake bites, weather signs, luck, dreams, preventives, habits, sayings, etc.

Quevedo, Sergio A. La trepanación incana en la región del Cuzco. Revista del Museo nacional (Lima) 1944, XIII, 41-64, 153-192.

On live and dead persons, operation procedure, instruments used, historical antecedents, types of incision and anesthetics. Misc. list of folk cures, surgical practices in ancient Peru, etc.

Rantasalo, A. V. Der Weidegang im Volksaberglauben der Finnen, I: Die Vorbereitungen für das Viehaustreiben. Helsinki, Academia scientiarum fennica 1945. 129 p. (Folklore fellows communications 134.)

When cattle in Finland are turned out to summer pasture, they must be protected from bears, wolves and various "spirits," etc. Author considers many beliefs and their ensuing practices relating to the cattle from the time their owner prepares to turn them out of the barn in the spring until their return in the fall. This is the first of four parts of the study. II is to be Die Hinausführung des Viehes auf die Weide, III Viehhüten und Weidegang, and IV Zurückführen des Viehes im Herbst in der Stall.

Relihan, Catherine. Herb remedies. NYFQ 1946, II, 156-158.

About 35, from New York.

Rigaud, Odette M. The feasting of the gods in Haitian vodu; translated by Alfred and Rhoda Métraux, with introd. by Alfred Métraux. Primitive man (Washington, D. C.) 1946, XIX, nos. 1-2, p. 1-62.

Rodríguez, Manuel Tomás. Papá Legbá. Ciudad Trujillo, Dominican Republic, Arte y cine 1945. 194 p.

Interesting descriptions of Haitian gods, vodu, witchcraft, zombies and various other beliefs. Vocabulary with explanations of many special words.

Rodríguez Rivera, Virginia. Limpías mágicas. Revista hispánica moderna 1944, X, 357-365.

Excellent descriptions of various methods of magical cleansing of evil influences in Mexico.

Rodríguez de Mendoza, Virginia R. La tradición del duende y su llegada a la Nueva España. Previsión y seguridad (Monterrey, Mexico) 1946, X, 23-26.

On concepts and beliefs about this type of imaginary being in northern Europe, Spain and 16th century Mexico.

Rosenberg, Tobías. *La serpiente en la medicina y en el folklore*. Buenos Aires, Tridente 1946. 107 p. 13 pl.

Good general treatise assembling various beliefs, especially in Latin America, related to the serpent in cures, sex symbolism, etc.

Shabbath, S. ben. The homoeopathic method. EJ 1946, II, nos. 1-2, p. 105-110.

As applied to folk medicine, punishment, a symbol, and magical influence on natural forces.

Simpson, George Eaton. The belief system of Haitian Vodun. American anthropologist 1945, XLVII, no. 1, p. 35-59.

Simpson, G. E. Four vodun ceremonies. JAF 1946, LIX, 154-167.

Degradation, transmission, renunciation and dismissal ceremonies, with French texts and English translations of chants, from Haiti.

Tullis, C. O. Folk beliefs from Mt. Ayr high school. HF 1946, V, 35-36.

28 from Indiana, U. S. A.

Vega Díaz, Dardo de la. Supersticiones riojanas. AFA 1945, p. 92-93.

Describes *duendes*, *brujas* and *mula ánima* in beliefs of La Rioja, Argentina.

Webb, Wheaton, Phillips. The wart. NYFQ 1946, II, 98-106.

And its cures, from New York.

Yaakob, A. ben. 'Id el-Ziarah in Baghdad. EJ 1945, I, 37-40.

Jews of Iraq make pilgrimages to shrines of holy men on Pentecost, and thereby believe many ills can be cured.

Yates, Irene. Conjures and cures in the novels of Julia Peterkin. SFQ 1946, X, 137-149.

The novels are Green Thursday, Black April, Scarlet Sister Mary, Bright Skin. Author "proposes to examine the conjure doctor, the composition of the conjure, the things that may be conjured, . . . procedure . . . to undo the evil of the conjure." Also some folk cures are considered, and folklore as a means of enriching novelist's art. Especially folklore of negro of southern U. S. A.

FOLKSPEECH

Allison, Lelah. Folk speech from southeastern Illinois. HF 1946, V, 93-102.

A considerable aggregation of words, names, expressions, idioms, proverbs, proverbial phrases and comparisons.

Angil, Saul. The influence of Judaeo-Spaniolico on Judaeo German. EJ 1946, I, 103-104.

Shows contact between Yiddish speaking Jews and Ladino speaking Jews in Palestine during the past few generations, with list of Ladino words incorporated into Yiddish vocabulary.

Bates, Margaret J. "Discreción" in the works of Cervantes. Washington, D. C., Catholic university of America press 1945. vii, 86 p.

Analysis of meanings of this word in Cervantes.

Berger, Morroe. Army language. AS 1945, XX, 258-264.

Analyzes and describes speech of U. S. soldiers, citing and explaining meaning of many terms of this special group vocabulary.

Berger, M. Some excesses of slang compilers. AS 1946, XXI, 196-198.

Objects to citation of words not really of wide currency.

Bolinger, Dwight L. Thoughts on 'yep' and 'nope.' AS 1946, XXI, 90-95.

Considers gestural effects associated with articulation and intonation of speech sounds in U. S. A.

Bowman, J. N. The meaning of the name "Sonoma." CFQ 1946, V, 300-302.

Sonoma 'territory of Indians under leadership of Chief Nose.' *Sanoma* 'valley of the moon.'

Bracher, Frederick. 'Ouaricon' and Oregon. AS 1946, XXI, 185-187.

On origin of name of U. S. state of Oregon from engraver's error on a map and why it was propagated.

[Broussard, J. F.] Carrière, J.-M. Review of James F. Broussard, *Louisiana creole dialect*, Baton Rouge, Louisiana state university press 1943, xiii, 134 p. Romanic review 1946, p. 91-94.

Important supplement to the bibliography given in this study of folk-speech of descendants of negro slaves brought into lower Mississippi valley in 18th century from French West Indies, as found today in St. Martin parish, Louisiana, U. S. A.

Camps, Ignacio J. Origen de los nombres toponímicos de la provincia de Entre Ríos. AFA 1945, p. 50-51.

Notes on these names from this Argentine province, of Guaraní and Spanish origin.

O que significa "carioca"? Boletim geográfico (Conselho nacional de geografia. Instituto brasileiro de geografia e estatística. Rio de Janeiro) Dec. 1944, II, no. 21, p. 1332.

Says it is composed of 2 Tupi roots: *cari* 'one who governs' and *oca* 'house,' that is, 'house of him who governs,' a name given by Indians to Portuguese center of king's authority in Rio de Janeiro and the Federal District and its inhabitants.

Caviglia (hijo), Buenaventura. La cantramilla. AFA 1945, p. 95-96.

Numerous suggestions on origin and semantic development of this word.

Flannery, Regina. Men's and women's speech in Gros Ventre. IJAL 1946, XII, 133-135.

Gives examples in interjections, gestures and pronunciation of differences in this Indian language of Fort Belknap reservation, Montana, U. S. A.

Frenkel, Meir. To the folk phrases of the Jews of Berlin. EJ 1946, II, nos. 1-2, p. 116-121.

Collection of Hebrew-German phrases, puns and expressions, reflecting much of life and humor of German Jews.

Galdo G., Max Julio. Barbarismos de uso frecuente. El aillu (Cuzco, Peru) 1945, I, nos. 1-2, p. 148-150.

List of incorrect words current in Peruvian folkspeech, beside correct form of each.

Grant, Rena V. Alphonse Pinart and the Chinook jargon. CFQ 1946, V, 277-297.

Biographic notes on this French ethnologist. Reproduces his 1849 dictionary of this trade jargon of northwestern coastal area of North America.

Gudde, Erwin G. The solution of the Islay problem. CFQ 1946, V, 298-299.

Prunus ilicifolia shrub by Salinan Indians was called *slay*, *islay* by the Spaniards and in California, U. S. A., from which came the name of Islais creek in San Francisco bay, California.

Hamann, Fred. Stillers' slang. AS 1946, XXI, 193-195.

Harris, Jesse W. The dialect of Appalachia in southern Illinois. AS 1946, XXI, 96-99.

Cites numerous words with meanings from this folkspeech showing it to have much in common with that of the mountain region of Tennessee, Virginia and the Carolinas, U. S. A., from whence its settlers came.

Huggins, Dorothy H. Carquinez, the strait of the mud people. CFQ 1946, V, 104-107.

Traces development of this California, U. S. A., strait name through historical documents.

- Huggins, D. H. The oldest name in New California. CFQ 1946, V, 197-198.

Considers Mugu Laguna and Mugu Point in Ventura county to be the oldest identifiable placename in California, U. S. A., recorded by Juan Rodríguez Cabrillo in 1542, and to be of Indian origin.

- Ibarra de Anda, F. "El torito de once" y su implantación en México. ASFM 1944, V, 249-254.

Explains meanings and applications of this phrase in Mexico.

- Lacourcière, Luc. La langue et le folklore. Canada française 1946, XXXIII, no. 7, 14 p.

Reprint of *Archive de folklore* (Université Laval, Quebec, Canada). Historical survey of work of French linguists in Canada, indicating folklorist's viewpoint, especially toward folkspeech, and pointing out common interests of linguists and folklorists and how they can help one another in studying the rich variety of forms in Canadian folkspeech, which intimately reflects the life of the people.

- Leland, J. A. C. Eastern tribal names in California. CFQ 1946, V, 391-393.

Bannock, Camanche, Huron, Inca, Iowa Hill, Osage, Piute, Ponca, Sandia, Savanna, Seneca, Shoshone, Wyandotte, Fort Yuma, Penobscot, Des Moines.

- Linguistic structures of native America. New York 1946. 423 p. (Viking fund pubs. in anthropology, no. 6.)

Harry Hoijer, Introduction. Morris Swadesh, South Greenlandic (Es-kimo). H. Hoijer, Chiricahua Apache. Leonard Bloomfield, Algonquian. C. F. Voegelin, Delaware, an eastern Algonquian language. Benjamin Lee Whorf, The Hopi language, Toreva dialect. George L. Trager, An outline of Taos grammar. Stanley S. Newman, The Yawelmani dialect of Yokuts. A. M. Halpern, Yuma. H. Hoijer, Tonkawa. Morris Swadesh, Chitimacha. Mary R. Haas, A grammatical sketch of Tunica. B. L. Whorf, The Milpa Alta dialect of Aztec. Li Fang-Kuei, Chipewyan. Descriptions of these various native languages of the New World. Introd. gives classification of native New World languages.

- Livingston, Charles H. American English *funk*. AS 1946, XXI, 16-18.

Believes this popular verb in U. S. academic folkspeech, meaning 'to fail,' documented since early 19th century, is a variant of *funk* and was probably earlier a dialect word in England.

- Matthias, Virginia Park. Folk speech of Pine Mountain, Kentucky. AS 1946, XXI, 188-192.

List of words, with meanings, illustrations, pronunciation, comparative and other notes.

Names on the land. CFQ 1946, V, 302, 304.

Misc. notes on placenames of California, U. S. A.

Neuman, Joseph. Yiddish idioms pertaining to the soul. EJ 1946, II, nos. 1-2, p. 114-116.

69 Yiddish expressions with Hebrew translations.

Patín Maceo, Manuel A. Americanismos en el lenguaje dominicano. Anales de la Universidad de Santo Domingo 1940, IV, 408-423; 1941, V, 44-53, 249-272, 423-436; 1942, VI, 25-39, 183-193, 341-347; 1943, VII, 49-59, 189-208, 354-358; 1944, VIII, 219-238; 1945, IX, 35-53.

Through letter S.

Podtiaguin, B. Catálogo sistemático de las aves del Paraguay. Revista de la Sociedad científica del Paraguay (Asunción) 1945, VI, no. 6, p. 63-80.

Ramírez Garrido, José Domingo. Diccionario tabasqueño, cuaderno 1, A-B. Mexico, D. F. 1946. 40 p.

Read, William A. Notes on 'gaspergou.' AS 1945, XX, 277-280.

Gives various folknames of this freshwater drum (*Aplodinotus grunniens Rafinesque*) in U. S. A. and Canada.

Rincón Gallardo, Carlos. Quisicosas del idioma y mis dulces ayerés. ASFM 1944, V, 401-414.

On the words *ovachon*, *cornúpeta*, *ación* (*acial*, *arción*, *arcial*).

Riordan, John Lancaster. American naval "slanguage" in the Pacific in 1945. CFQ 1946, V, 375-390.

Rodríguez Demorizi, Emilio. Vicisitudes de la lengua española en Santo Domingo; discurso de ingreso en la Academia dominicana de la lengua; contestación del licenciado Virgilio Díaz Ordóñez. Ciudad Trujillo, Montalvo 1944. 25 p. (Academia dominicana de la lengua.)

Historical survey, showing early introduction of Indian words into Spanish, adaptation of Spanish to its new environment, African elements, early literary cultivation of Spanish, French domination, Haitianisms and reaction against them, and U. S. influence from commercial relations.

Rodríguez Demorizi, E. Del habla dominicana. Boletín del folklore dominicano 1946, I, no. 1, p. 15-18.

Cites samples from literary writers using Dominican folkspeech, from 17th to mid 19th century.

Rousseau, Jacques. Notes sur l'ethnobotanique d'Anticosti. AFLQ 1946, I, no. 1, p. 60-71.

Of interest for identification of folk names for plants on this island.

Shabbath, S. ben. Hebrew-Arabic expressions and phrases. EJ 1946, I, no. 4, p. 240-241.

List of Arabic colloquialisms and Hebrew originals.

Shafer, Robert. The language of west coast culinary workers. AS 1946, XXI, 86-89.

Vocabulary of 80 terms with meanings current in restaurant workers' slang of San Francisco East Bay area, California, U. S. A.

Smith, Agnes Scott. The Dutch had a word for it. NYFQ 1946, II, no. 3, p. 165-173.

Cites various Dutch placenames, words and phrases which still survive in folkspeech of Hurley, New York, also Dutch nursery, finger and nonsense rimes, and a conversational poem, with English translation.

Stewart, George R. Caribou as a placename in California. CFQ 1946, V, 393-395.

Suárez, Víctor M. El español que se habla en Yucatán; apuntes filológicos. Merida, Yucatan, Mexico, Díaz Massa 1945. xxiii, 198 p.

Bibliography. General Maya and Spanish background of this Mexican state. Phonetics. Morphology. Semantics. Syntax. Proverbial and other folk expressions. Index of words and phrases cited. Good regional study of spoken Spanish.

Travassos dos Santos, Plínio. Nomenclatura das ruas, praças, bairros e vilas de Ribeirão Preto. RAMSP 1945, ano XII, vol. CV, 91-124.

List of over 300 names of streets, plazas, districts, etc., of this municipality of São Paulo, Brasil, with brief explanation of why they were so named.

Wogan, Daniel. Vocabulario popular criollo-norteamericano. Boletín de la biblioteca Artigas-Washington (Montevideo) 1946, II, no. 2, 37-41.

Abc list of words and phrases from folkspeech of Montevideo with English translations and parallels from folkspeech of U. S. A.

PROVERB

Adams, Owen S. Proverbial comparisons from California. CFQ 1946, V, 334-338.

List of 142.

Allen, Harold B. Hunting for Minnesota proverbs. Minnesota history 1946, XXVII, 33-36.

Amour, J. E. d'. La vie et le bon sens; 300 pensées choisies, 1200 proverbes de tous pays, la philosophie du peuple; collection de . . . Quebec, Canada, Ed. Nouvelles 1946. 61 p.

List of proverbs, abc by first word, without provenience cited, in French. Also maxims and sayings of famous authors.

Azuz, Menahem. Judaeo-Spaniolic proverbs. EJ 1945, I, 101-102.

Gives from his collection 12 of animals, referring to human morals, with transcription in Latin letters.

Bryant, Margaret M. Sayings of the masses; how you can help preserve them. SFQ 1946, X, 129-136.

Tells what proverbs are, cites numerous examples, indicates where they can be found, tells of the American dialect society proverb collecting campaign in U. S. A., and urges contributions, giving instructions on how to collect and record them.

Cornette, James C. Luther's attitude toward Wellerisms. SFQ 1945, IX, 127-144.

Also lists and comments on 22 Wellerisms found in Luther's German works.

Ferguson, Charles A., and Preston, W. D. 107 Bengali proverbs. JAF 1946, LIX, 365-386.

From one informant, of Calcutta, India. Original texts, literal and free English translations, and explanations.

Loomis, C. G. American Wellerisms in the *Golden era*. AS 1945, XX, 304-305.

Gives 39 from this literary magazine of San Francisco, California, U. S. A., 1863-1865.

Marketos, B. J. A proverb for it; 1510 Greek sayings, translated by Ann Arpajoglou. New York, New World publishers 1945. 191 p.

Moya, Ismael. "Sententiae" de Publilius Syrus y el "Martín Fierro." AFA 1945, p. 67-70.

Cites parallels between Argentine writer Hernandez's literary masterpiece inspired in native folklore and proverbial sayings of this Latin writer of the first century B.C. Author believes there may be a connection, not direct, but through Spain.

Olivares Figueroa, R. Refranes venezolanos. Onza, tigre y león (Caracas) 1946, VIII, no. 82, p. 19-22.

Some 90 Venezuelan proverbs.

Paul, Emmanuel Casséus. Notes sur le folklore d'Haiti; proverbes et chansons. Port-au-Prince, Imp. Télhomme 1946. 80 p.

Intriguing analysis of Haitian proverbs with more than 50 texts in Creole with French translation, and of Haitian folksongs and their social significance, with some 20 Creole texts with French translations, a few with music. French thought and African feeling blend in a new environment truly Haitian.

Pearce, Helen. Folk sayings in a pioneer family of western Oregon. CFQ 1946, V, 229-242.

226 proverbs, proverbial phrases and comparisons, and maxims, many with explanations of meaning.

Pearce, T. M. The English proverb in New Mexico. CFQ 1946, V, 350-354.

Good characterization of them, well ill. with examples of their various types.

Peery, William. Proverbs and proverbial elements in the plays of Nathan Field. SFQ 1946, X, 1-16.

List of 58 from works of this actor and playwright of Elizabethan England, with some comparative notes and commentary.

Proverbs and sayings. NYFQ 1946, II, no. 3, p. 219-220.

18, sent in by various contributors from New York state, chiefly Steuben county.

Speroni, Charles. Charles Merbury "Proverbi vulgari," edited, with an introduction and notes. University of California pubs. in modern philology 1946, XXVIII, no. 3, p. 63-158.

Reprints 1581 Italian text of this rare collection of Italian proverbs, with introd. and notes to close Italian parallels and probable sources.

Utle, Francis Lee. When nettles in winter bring forth roses red. Pubs. of the Modern language association 1945, LX, 346-355.

Studies 3 texts of a 15th century English song which tells us to trust women when certain impossibilities come to pass. Author says we are dealing with ms. and not oral tradition; but some of the impossibilities expressed may be of interest for proverbial phrases for "never."

Whiting, B. J. The English proverbs of Stéphane Mallarmé. Romanic review, April 1945, p. 134-141.

Study of *Thèmes anglais* of this Frenchman, professor of English c. 1862-1893, who essayed the difficult task of translating the proverbs of one language into another. He took most of his from Bohn, *Handbook of proverbs*, 1855. His success can be seen in the numerous examples cited.

Wilson, F. P. English proverbs and dictionaries of proverbs. Transactions of the bibliographical society 1945, new series XXVI, no. 1, p. 51-71.

Woods, Henry F. American sayings: famous phrases, slogans and aphorisms. New York, Duell, Sloan and Pearce 1945. ix, 310 p.

RIDDLE

Taylor, Archer. Biblical conundrums in the Golden era. CFQ 1946, V, 273-276.

Collected from this journalistic source, 1862-1874. 44 texts of riddle questions, with whatever reference author could give to their occurrence in oral tradition.

Zoff, Otto. Riddles around the world. New York, Pantheon books 1945. 46 p.

BOOK REVIEWS

Jonathan Draws the Long Bow, by Richard M. Dorson. Harvard University Press, Cambridge, 1946. viii, 274. \$4.50.

As we should expect, New England is one of the richest sources in America for folktale and legend; partly because of its long history, and partly because its first white settlers came from a country and a period in which these flourished exceedingly. None the less very little good work in this field has been done by serious folklorists—Kittredge's *Witchcraft* is a notable exception. The present book is an attempt to remedy this defect, chiefly by exploiting a rather unusual source, the local newspapers and town histories, country almanacs and similar printed matter reaching back to early Colonial times. It is surprising how much folklore is to be found here, and how it has come to be so neglected in the past; the author's patient research has earned our gratitude. The aim of the book is really quite modest. It does not pretend to be a definitive scholarly history of New England folklore, for which the time is not yet ripe. Mr. Dorson has limited himself to this special subject, though Chapter VI, on the use made of New England folktales by literary writers, seems rather out of place. A more useful final chapter would have been an inquiry into the influence on living folklore of literary or printed treatments of folktales, as it appears in Mr. Dorson's sources.

The section on the origin and growth of New England story-telling, in Chapter I, is particularly penetrating and valuable. The author shows why it is that the comic anecdote, the tall tale, and the local legend are characteristic, and the *märchen* is not. Brought up among the mirabilia of an unknown continent, surrounded by outlandish savages, religiously believing in witchcraft and the supernatural, with their inherited background of folk superstition, and passing their lives adventurously hunting, fighting, and later sailing, the early New Englanders were a fertile field for the growth of wonders, horrors, tall tales, and folk humour. Moreover the social structure, the village with its strong local feeling, its local "characters", and that focus for story-telling the general store, was specially adapted to foster these types of folklore. In an excellent chapter Mr. Dorson shows well how it is that the tall tale is the most typical American product of storytelling; and makes the probable and illuminating suggestion that it arose early as an offshoot from the wonders and prodigies related by the settlers about their new home. Similarly the excellent Chapter III, "Yankee Yarns", about cunning tricksters and the rest, is full of the flavour of the real American folktale; the basic type is international, but the treatment and the whole spirit, as well as most of the plots, are as American as could be. This is a good example of the way in which local or national character can individualize something as universal as folklore. The chapter on "Local Legends" is not so interesting,

chiefly because of the excessively tiresome nature of Indian legends. These were mostly written up at a time when it was the literary fashion to treat all folktales in an intolerably flowery, stilted, and sentimental language; and the author has allowed himself to perpetuate the tedium by re-telling the legends in a style consciously modeled on his sources. Indeed of the style of the book as a whole one might remark that a thorough pruning of the numerous metaphors would have done no harm and would be a useful discipline.

If one may venture any general criticism of this absorbing book, it is that not enough attention is paid to the European and particularly the English origins of so much that it contains. For instance the tales of marvels, of ghosts and witches and the Devil, are teeming with ideas of pure 17th-century English origin; but this is rarely noted. Of course it was not Mr. Dorson's purpose to write a comparative study, but some brief discussion would have been in order, and without it the book is incomplete. This is a greater pity than it would have been fifty years ago, now that a generation has grown up which is largely indifferent to and ignorant of America's cultural roots in Europe.

Mr. Dorson's many previous writings have already in a short time earned him a high place among students of American folklore, for the flair he possesses, the enthusiastic research he has undertaken into obscure sources, and the multifarious folktale material he has rescued and so ably synthesized. The present book will deservedly do much to increase his already well-deserved reputation.

Kenneth Jackson

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Folktales of the Alabama-Choushatta Indians, by Howard N. Martin. Livingston (Texas), 1946. ix, 75. 90¢

On a small reservation in East Texas about 400 Alabama and Choushatta Indians support themselves by farming. These closely related tribes, once members of the Creek Confederacy, migrated to western Louisiana in the eighteenth century and to Texas in the early nineteenth. They were settled on their present reservation near Livingston in 1854, and since that time have had practically no contact with any other Indians. They were early christianized and their ceremonial was abandoned. Their handicrafts were neglected, though in recent years there has been some revival of basketry.

Their myths and other traditional tales were until recently known only to the elderly members of the tribes. In the 1920's John R. Swanton made two trips to the reservation and published some of their tales (*Early History of the Creek Indians and Their Neighbors*, Bureau of Ethnology, Bulletin 72, Washington, 1922; *Forty-Second Annual Report of the Bureau of American Ethnology*, 1924-25, Washington, 1928; *Myths and Tales of the Southeastern Indians*, Bureau of American Ethnology, Bulletin 88, Washington, 1929).

Howard N. Martin, who played with Indian boys when he was growing up in Livingston, has undertaken to gather all the tales known to the living members of the tribes, and since he has had the cooperation of the Indians, we may assume that the thirty-nine tales he has published represent all that is left of the Alabama-Choushatta traditional history and mythology.

No attempt has been made at verbatim recording (some of the tales were obtained through an interpreter), but the tales are set down in simple, unsophisticated English. They will interest the lay reader as well as the scholar.

Mody C. Boatright

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The Midwest Pioneer: His Ills, Cures, & Doctors, by Madge E. Pickard and R. Carlye Buley. Henry Schuman, New York, 1946. vi, 289. \$3.75.

Few fields are more fascinating for study than folk medicine with its endless array of charms, potions, incantations, botanic prescriptions, and heroic doses of mercurial drugs. Although much has been written concerning folk practice of antiquity, not until recently have intensive studies been made of both regular and irregular practice on the American frontier.

In 1945, Madge E. Pickard and Professor Buley published in a handsome edition their *The Midwest Pioneer*. Popularly written, the volume received superlative reviews and almost immediately went out of print. Now Henry Schuman has reprinted it in a trade edition. It has been somewhat revised. Dedicated "To the Pioneer Doctor who boldly faced the wilderness; and to the Pioneer who boldly faced the Doctor," the volume is divided into seven sections: "He's Ailin'"; Home Remedies and Domestic Medicine; Doctors: Bleed, Blister, and Purge; "The People's Doctors"; Medical Odds: Anima to Zootes; "Who is a Doctor?"; and Nirvana in Bottles—Drugs and "Patients."

The folklorist, anxious to cull innumerable recipes, will delight in this book, for it is crammed with references to snakes, bugs, plants, and weird suggestions for treatment. "For colds and sore throat: a piece of fat meat with pepper tied around the neck; grease from the Christmas goose; mustard and onion poultices; bloodroot or cherry bark; and rock candy and Whiskey." Rheumatism was treated externally with "rattlesnake-, goose-, or bear-oil, and internally with a mixture of calomel, tartarized antimony, cayenne pepper and gum camphor, or with a tincture of butterfly weed roots or ripe pokeberries in French brandy." Use of the home book of medicine is discussed, as are hydropathy, mesmerism, and Thomsonianism.

Packed with information drawn from both common and scarce sources, the book is a distinct contribution to the history of medicine. Yet a bias does creep in. Both the dedication and the frontispiece (the latter a Darley drawing from *Scenes in the Practice of a New-York Surgeon*, which shows the doctor at his worst) strike a note not quite in keeping with things as they are. Nineteenth-century America was eclectic—full of crack-pots, reformers, cranks, fakes—but, on the other hand, there was a great deal of honest work being done. It seems to this reviewer that the authors exploited the unusual and sensational at the expense of the commonplace. It seems only fair to assume that the pioneer who faced the doctor usually was entrusting himself to a physician who was doing as well as he could with the knowledge of his day. The volume contains a comprehensive bibliography, complete footnotes, and is a unique contribution to medical folklore.

Philip D. Jordan

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The Magazine of French Folklore, a publication of the French Folklore Society, devoted to the study of folk traditions and regionalism, (previously the *French Folklore Bulletin*), published eight times a year from October to June, currently Volume V, Number 8, by the French Folklore Society, c. o. Alliance Francaise de New York, 4 East 52 Street, New York 22, New York. Fifteen cents an issue.

The Magazine of French Folklore is unique in the respect that it is the only magazine in the United States founded to promote knowledge of French folklore. The aims of this publication are twofold: 1) to propagate in this country the lore of France; 2) to reveal the French traditions still carried on in America and their past influence in American history.

Concerning the first point of this program, the French Folklore Society has done very commendable work in the schools, colleges and universities (the City of New York schools, Northampton School, Middlebury College and University of Minnesota). Reports about these activities can be found in the issue of October-November, 1946. It is indeed very important that the student of languages should learn not only the standard speech, the official history and the predominant literature of a country, but that he should also be acquainted with the life of its people, the folk art and the traditions of its diverse regions. This Society encourages dance and song groups, supports the publication of other pamphlets, and sponsors lectures, recitals, and an annual concert. As stated in the Foreword of the latest number, January 1947, "the Society is in a position to act as an authority and Center of Information about French Folklore." In that issue are articles about "Woodcuts in French Folk Art" and about peasant costumes. Previous bulletins contained numerous articles about French traditions, songs and dances. The

magazine might, however, take better advantage of its informative position by including regular columns of information about folklore activities in France (research, exhibitions, lectures, congresses, concerts, etc.) and occasionally presenting surveys made by French specialists about their actual research work or about an archive, a museum, a collection, or a society existing in France. Would it not be very useful and facilitate exchange between the folklorists of the two countries, if there were in every issue book reviews of recent French publications? We can at least require of an "informative magazine" that it always credit those books from which ideas have been taken for an article.

The second goal that this magazine has in view is the study of the French-American lore. This is quite an original field and the new Editor, Moritz Jagendorf, is right in saying in his comment of January 1947, "The lore of America has grown from our own soil, nurtured and sometimes seeded by the lore of other lands. France has been an important factor in 'seeding', and it is with pride that we point out that the French element in America is the only one which is presenting these sources in a definite publication." In previous bulletins this important subject has been only touched upon and has not yet been given due regular attention. In the February-March 1946 issue we find a folktale from Louisiana; in the January 1946 issue an excellent article about "La Guilognee in Southeast Missouri;" and in the November 1945, February 1946, June 1946 issues, those very interesting articles about Canada by Maurice Barbeau. (This series has been reprinted by the Society in a pamphlet "Canadian Folklore"). We would like to hear more of this subject and are therefore glad to see the importance given to French-American groups in the latest issue which seems intentionally divided into two parts: one about French folklore, the other about French-American traditions. Rhode Island and Louisiana received attention in this number.

The new Editorial policy, as carried out in this latest issue, should be complimented in its recognition of the importance of articles by specialists actually engaged in collecting folk material among the French groups in America. *The Magazine of French Folklore* will surely gain an even greater appeal to both American and French readers if this is to be a consistent policy.

Ariane de Félice

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Around the World in St. Paul, by Alice L. Sickels. University of Minnesota Press, Minneapolis, 1945. vi, 262. \$3.00.

The author's description of her book as a "narrative of experience" in "building bridges of understanding" is both accurate and over modest. It is an important record of one of the most promising

trends in the contemporary scene. The old "melting pot" idea, with all its fascistic overtones, is being abandoned; in its place, the new idea of cooperative growth and understanding, of functional acculturation is clearly the more fruitful way of dealing with the problem of the foreign-born in America.

In St. Paul, two thirds of the population, representing twenty-five national heritages, is either foreign born or of foreign parentage. In this community where the customs, traditions, and cultures of these people provide such a wealth of diversity within the common ground of the American pattern, Mrs. Sickels saw the opportunity of stressing dramatically the unity within that diversity. The first step is to smooth the path, often rough and uncertain, by which an alien becomes an American citizen. Sometimes in charts, more often graphically in the stories of individual case histories, she shows the work done with the problems of citizenship by the International Institutes all over the United States. But the second and more important step must be taken after citizenship has been achieved. This is a mutual responsibility of the new citizen to acknowledge and recognize his heritage, and of the community to utilize that heritage to the full in building an interesting and happy city in which to live. The frustrated, misunderstood, and under-valued new citizen can be made to feel at home, appreciated, and a contributing member of his city.

The now famous Festival of Nations which Alice Sickels developed in St. Paul is the most spectacular, tangible evidence of the results achieved by a carefully worked out program in intercultural understanding. This book deals, in large part, with the growth of the festival from a small three-day affair given by the International Institute in 1932 to the vast undertaking that filled the municipal auditorium year after year with a mythical International Village, authentic in every detail. Extraordinarily clear photographs of many of the participants show the life and enthusiasm that were poured into these projects which yearly claimed more public interest. Behind all of this activity were two driving ideas—first, there is a great necessity for exhibiting and understanding the worthwhile contributions that all men and nations are making to American culture; second, the unfriendly, stereotyped reactions to the foreign-born tend to disappear when they are brought into close contact with old-line Americans.

Many of the Folk Arts are discussed in the course of this book, but none so pleasantly as the art of cookery. Chapter eight, "Eating Internationally," includes many recipes for national dishes presented both for manner of preparation and of eating. The final chapter presents the thesis that common ground is to be found in the folk arts; hence, any community which wishes to enjoy its cultural resources to the full is advised to set about creating a garden, a center, a park, a building where the practice and display of these arts may be carried on. A final plea is made for the American ideology which

interprets "equality" to mean equality of opportunity and of responsibility.

This book covers in its two hundred and fifty pages so much material of such varying importance that it is bound to be somewhat uneven in places. But nowhere is there any doubt of the deeply sincere purpose of the author in reporting an experience which has important implications for every city of any size in America. It is a pleasure to note that Mrs. Sickels is currently Director of the International Institute in Detroit, where many of the same encouraging activities are under way as she reports have gone on in St. Paul.

Thelma G. James

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Voodoo in New Orleans, by Robert Tallant. The Macmillan Company, New York, 1946. viii, 247. \$2.50.

Although *Voodoo in New Orleans* follows the popular trend set by William Seabrook, this new work by the co-author of *Gumbo Ya-Ya* shows Mr. Tallant's accuracy as a reporter and skill as a collector of folklore.

The history of the Voodoo cult is traced briefly from its African home to the West Indies, and thence to New Orleans. According to Mr. Tallant's sources (Cable, Hearn, Warner, Saxon, and others) organized Voodoo with its snake, bowl of blood, and sacrifice began in New Orleans with the influx of large numbers of West Indian negroes in 1803.

The author enlarges upon the history of local Voodoo, with occasional excerpts from earlier writers describing the ritual dance performed at Lake Ponchartrain on St. John's Eve, and the less orgiastic *Danse Calinda* and *Bamboula* in Congo Square. We are given biographical data on witch doctors such as Doctor John, Doctor Yah-Yah, Don Pedro, and Joseph Melon, all of whom were sellers of *gris-gris* with traditional ingredients.

It is pointed out, however, that the witch doctors were of secondary importance to the "queens" of Voodoo. A careful study is made of Marie Laveau, the "queen" of this matriarchal cult for almost a century. The author makes it clear, of course, that there were at least two Marie Laveaus, mother and daughter; he neatly separates the legends concerning these two powerful figures in the life of New Orleans in the nineteenth century. Since all modern Voodoo practitioners in this country use the Laveaus' *gris-gris*, and the sale of fetishes and charms is widespread, Mr. Tallant's efforts to list the *gris-gris*, their use, and the accompanying rituals, is most informative to the folklorist.

The last eight chapters of the book are devoted to first-hand descriptions of modern Voodoo, with its curious mixture of religion, commercialization, and ancient fear.

The author describes a Voodoo ceremony in 1944, a pathetic and tawdry version of the original lusty orgies; he describes existing superstitions and charms, as well as the "queens" and witch doctors who continue to sell their fearsome wares to a faithful public.

But even in New Orleans the occult has become commercialized, and it is no longer necessary to seek a witch doctor skulking behind a skeleton to find Love Powders, Boss-Fix Powders, Come Back Oil, and other *gris-gris*, for these can be purchased in Voodoo Drug Stores. That the interest in these charms is not confined to New Orleans is evident in the listings of mail order "Novelty Houses" which offer many of these items, including candles, lodestones, and books of magic, always with the warning, "While many people believe this to be a lucky object . . . we make no such claims, but guarantee this to be the genuine article."

The writer concludes with the conversation of a New Orleans negro waiter who discusses Voodoo from a subjective, representative, and intelligent viewpoint.

Mr. Tallant's book is authentic folklore; he has added to the existing material on a hitherto publicized, but not too carefully analyzed subject. Had the book been carefully indexed with source material indicated in footnotes, *Voodoo in New Orleans* would have been a valuable tool to the comparative folklorist.

This reviewer in studying witch lore among the Finns in Upper Michigan encountered innumerable hushed references to "The Black Book," "The Black Bible"; this was finally further defined as "The Book of Moses." This is, undoubtedly, the same sorcerer's text referred to by Tallant as the "Sixth and Seventh Book of Moses." A study of items offered by a "Novelty House" in Detroit lists this as a "book of magic." The informants in Upper Michigan knew of this book existent only in Finland, used by the *noitas*, and written in Hebrew.

Aili Kolehmainen Johnson

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FOLKLORE NEWS

Southeastern Music Educators Conference. — The public school music teachers and supervisors in their regional Southeastern Music Educators Conference in Birmingham, April 17-19, will devote one session to American folk music. The session will be so organized as to present to the school people our traditional song (1) as "lonesome" tunes, (2) as the song of country groups and (3) in modern arrangements. The participating groups will be a large chorus of *Sacred Harp* singers from the Birmingham area and *The Madrigalians* of Peabody College in Nashville. Charles F. Bryan will be chairman of the session and will sing the "lonesome" tunes to dulcimer accompaniment. George Pullen Jackson will read a paper presenting the reasons why American folk music should have a place in the American public school.

Folk Music in Symphonic Compositions. — Folk music continues to be used for symphonic compositions. The Knoxville Symphony Orchestra, under the direction of Lamar Stringfield, recently gave an unusual presentation. A group of mountain musicians played their version of "John Henry", and then Stringfield conducted the orchestra in his symphonic arrangement. About 1928 Mr. Stringfield was awarded the Pulitzer prize for his "Suite in Southern Mountains", which is built around such well known folk melodies as "Cripple Creek."

Personal Items. — Joseph M. Carriere, president of the American Folklore Society, has recently been honored by the degree Doctor of Letters, awarded by the University of Laval for his outstanding contribution to the study of French folklore in America.

George Pullen Jackson, authority on white spirituals and author of *Down-East Spirituals and Others*, *Spiritual Folk-Songs of Early American*, and *White and Negro Spiritual*, has accepted a position in the Department of German, at the University of Florida. He began his new work with the beginning of the second semester in February. C. C. Birchard and Co. has announced the publication of Professor Jackson's latest book, *American Folk Music for High School and Other Choral Groups*. The twenty-five songs, edited by Professor Jackson and arranged by Charles Faulkner Bryan, constitute one of the first collections of our own folk song designed primarily for the public schools of this country.

Professor Stith Thompson has recently left this country for an extended trip in South America, where he will visit various countries including Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, and Brazil. About August 1 he will begin six months of work with the Department of Education in Venezuela, helping to organize in Caracas an archive of folklore and otherwise to assist in the establishment of folklore research and studies. Professor Thompson goes to

Venezuela at the invitation of Sr. Juan Liscano, newly appointed chief of the Servicio de Folklore of the Venezuelan Government. In the course of his trip, Professor Thompson will perform services for the Library of Congress as well as for the University of Indiana. He will visit folklorists and institutions concerned with folklore, and will survey folklore activities with the purpose of making recommendations for added cooperation in the field. Prior to leaving on his trip, Professor Thompson was entertained by Dr. Luther Evans, Librarian of Congress, at a luncheon attended by members of the Library of Congress and the State Department.

American Folklore Society. — The American Folklore Society held its annual meeting December 27, at the Palmer House in Chicago in conjunction with the American Anthropological Association. The following program was presented:

Richard M. Dorson, "Dialect Stories of the Upper Peninsula:

A New Form of American Folklore"

William Hugh Jansen, "'Oregon' Smith: Folk and Factual"

Grace Partridge Smith, "'Egypt'—A Folklore Frontier"

Samuel P. Bayard, "Fifers and Fife Music of Western Pennsylvania"

Franklin J. Meine, "American Folk Literature"

J. Mason Brewer, "American Negro Folklore—A Folklore of Loyalty"

A. Hallowell, "Myth, Culture, and Personality"

Joseph M. Carriere, "Folklore Activities in France, 1939-1946" (Presidential Address)

Austin E. Fife, "Folklore and the Interpretation of Utah's Cultural Heritage"

The officers elected are J. M. Carriere, president; Erminie W. Voegelin and A. H. Gayton, vice-presidents; MacEdward Leach, secretary-treasurer; and Wayland D. Hand, editor.

Folk Cantata. — The famous Bell Witch legend of Tennessee has been made the subject and inspiration of a secular folk cantata for soloist chorus and orchestra, and will be given its world premier in Carnegie Hall, April 14, 1947. The composer, Charles Faulkner Bryan, of McMinnville, Tennessee, has utilized a number of folk themes in his numerous compositions. In 1942, he composed the White Spiritual Symphony based on white spiritual themes. The second movement was performed by the Cincinnati Symphony orchestra. In June, 1946, Charles Bryan began work on a Guggenheim fellowship awarded because of his achievements in symphonic arrangements of folk melodies.

Summer Folklore Activities at University of Denver. — During the summer of 1947, there will be several offerings in the field of folklore in connection with the Summer School of the University of Denver, and the seventh annual Western Folklore Conference.

During the first term, June 16 - July 18, Dr. Levette J. Davidson will teach a class in "American Folklore." During the second term, June 21 - August 22 Dr. Arthur L. Campa will teach a class in "Southwestern Folklore." These courses will cover the outstanding materials and methods for the study of folksongs, folk tales, folk speech, customs, crafts, etc.

The Folklore Conference will be held June 10, 11, 12, with visiting lecturers and various activities. In addition to the traditional chuck-wagon supper, folk dances, and visits to historical places and museums, there will be inaugurated a Western Singing School designed to teach the singing of folksongs. This work will be directed by Professor Browine McNeil of the University of Houston, who is president of the Texas Folklore Society and a popular leader of singing groups. Among those who have consented to appear on the Conference program are such well-known folklorists as J. Frank Dobie, Louise Pound, and Ernest E. Leisy. Professors Davidson and Campa, of the University of Denver, are in charge of local arrangements.

The Western Writers' Workshop, under the direction of Dr. Alan Swallow, will join the Conference for those sessions which deal with the use of folklore materials by writers. Among the visiting lecturers for the "Latin-American Seminar," directed by Professor Campa during the first session, will be Lawrence Adler, noted pianist and student of Latin-American music. He, also, will take part in the Folklore Conference. Meetings of the Western Folklore Conference will be open without charge to anyone interested.

